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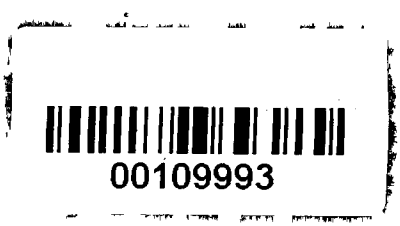

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EXTRACT

FROM THIRD REPORT

ON

THE STATE OF EDUCATION

IN

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BENGAL AND BEHAR.

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By WILLIAM ADAM.

PUBLISHED ORIGINALLY IN 1838.

BX 1454

Re-published by order of Government, N. W. P. 1845.

AGRA:

PRINTED BY E. H. LONGDEN, AT THE AGRA ORPHAN PRESS.

1845.

EDUCATION IN BENGAL AND BEHAR.

CONTENTS.

STATISTICS OF EDUCATION IN THE DISTRICT AND CITY OF MOORSHEDABAD; IN THE DISTRICTS OF BEERBHOOM, BURDWAN, AND MIDNAPORE IN BENGAL; AND IN THE DISTRICTS OF SOUTH BEHAR AND TIRHOOT IN BEHAR.

		Page
SECTION I.	Progress of the Inquiry,	2
SECTION II.	Plan of Investigation,	4
SECTION III.	District of Midnapore,	21
SECTION IV.	Number and Distribution of Schools in the City and District of Moorshedabad; and in the Districts of Beerbhoom, Burdwan, South Behar, and Tirhoot,	14
SECTION V.	Bengali and Hindi Schools,	17
SECTION VI.	General Remarks on the State of Vernacular Instruction,	37
SECTION VII.	Sanscrit Schools,	42
SECTION VIII.	General Remarks on the State of Sanscrit Instruction,	59
SECTION IX.	Persian and Arabic Schools,	63
SECTION X.	General Remarks on the State of Persian and Arabic Instruction,	76
SECTION XI.	English, Orphans, Girls', and Infants', Schools,	81
SECTION XII.	General Remarks on the State of Instruction in the Schools mentioned in the preceding Section,	92
SECTION XIII.	Population,	97
SECTION XIV.	General Remarks on the Population Returns,	103
SECTION XV.	Domestic Instruction,	107
SECTION XVI.	General Remarks on the State of Domestic Instruction, including a View of the Amount and Proportion of Instruction amongst the Entire Juvenile Population of the Teachable Age,	108
SECTION XVII.	Adult Instruction,	112
SECTION XVIII.	General Remarks on the State of Adult Instruction,	117
SECTION XIX.	The State of Crime viewed in Connection with the State of Instruction,	123
SECTION XX.	Concluding Remarks,	128

EXTRACT

FROM

THIRD REPORT

CHAPTER FIRST.

Statistics of Education in the District and City of Moorshedabad; in the Districts of Beerbhoom, Burdwan, and Midnapore in Bengal; and in the Districts of South Behar and Tirhoot in Behar.

In this Chapter it will be my object to present a view of the state of instruction in the different localities I have visited. For this purpose, instead of burthening this Report with long and numerous tabular statements which few would read, I have endeavoured to abridge the records that have accumulated on my hands, and to exhibit in a concise narrative form the principal information they contain. I hope in this way to convey a distinct impression of the existing state of native instruction; and the records and tables which I have prepared or caused to be prepared in the English and native languages may at any time be produced, if required, in support of the conclusions founded on them. Some notice of the origin and progress of the inquiry, of the dates at which the respective localities were visited, and of the plans of investigation adopted, is necessary to show the periods to which the information relates, the advantages or disadvantages under which it was collected, and the extent to which it may be entitled to confidence.

Section I.—*Progress of the Inquiry.*

I was originally appointed by Lord William Bentinck's government to conduct inquiries into the state of native education in Bengal only; and I subsequently received authority from the present government to extend them into the province of Behar. In Bengal the districts that have been visited are those of Rajshahi, Moorshedabad, Beerbhoom, and Burdwan; and in Behar, those of South Behar and Tirhoot.

My appointment by the Governor General in Council is dated 22d January 1835, placing me under the orders of the General Committee of Public Instruction, whose instructions I received dated 7th March. On the 8th of April I obtained the authority of the Committee, before

proceeding into the interior of the country, to report the amount of information possessed in existing publications and official documents on the subject of native education in Bengal, and such a Report was accordingly submitted to the Committee on the 1st of July following and afterwards printed by the order of Government.

In prosecution of the further instructions of the Committee, I proceeded in the early part of July to the district of Rajshahi and remained there till the end of October, but it was only during the month of August and a part of September that the season of the year permitted me to pursue my investigations. During the remaining part of September and the month of October I prepared a Report on the state of Education in Rajshahi, which was transmitted to the General Committee in December, and subsequently printed by the order of Government.

Since leaving Rajshahi I have not found leisure to make any other Report, and with the exception of that district therefore the present Report includes all the localities I have visited. The months of November and December 1835, were employed in the Moorshedabad district; January and February 1836 in the district of Beerbhoom; and March and April following in that of Burdwan. During the months of May and June I was employed by the orders of Government on another duty in Calcutta, but was directed to resume my educational survey in July and August. These two months were devoted to the city of Moorshedabad which at the time I visited the district of that name had been reserved for future investigation. Returning to Calcutta in the beginning of September I was detained there by the other duty already referred to until the end of January 1837, when I received orders to proceed into Behar in prosecution of the inquiry into native education, and to limit my investigations to two districts, one situated to the south and the other to the north of the Ganges, as samples of the province. I was accordingly occupied in this duty in the Gya district or south Behar during the months of February, March, and a part of April; and in the Tirhoot District or North Behar during the Months of May and June, when I returned to Calcutta to arrange the material I had collected and prepare the present Report.

It thus appears that I have been engaged an aggregate period of about fifteen or sixteen months, in all seasons of the year, in the actual business of

local inquiry, during which the state of native education in seven separate localities, or six districts and one principal city, has been investigated.

I have great pleasure in adding that I have been enabled by Mr. O. W. Malet, late acting Joint Magistrate of the District of Midnapore, to communicate various details respecting the state of native education in that District. That gentleman, appreciating the utility of such inquiries, in March 1836, of his own accord, instituted an investigation into the state of education in the Midnapore district, and communicated the results to me, which will be embodied in this Report with this general acknowledgement of the source from which they have been derived.

I have still further pleasure in acknowledging the ready and obliging assistance I received from the Magistrates of the different districts I visited, particularly from Mr. Bury and Mr. Dirom in Rajshahi, Mr. W. J. H. Money in Beerbhoom, Mr. W. Tayler in Burdwan, and Mr. Wilkinson in Tirhoot.

Section II.—*Plan of Investigation.*

Some account of the plan of investigation adopted may be useful to future statistical inquirers, and it is necessary to explain the sources of error to which I deem the results still liable.

The first object to which I directed my attention was to prepare the forms in which I desired to embody the information to be collected; and in passing from district to district I continued to improve them according as experience, reflection, or local circumstances suggested.

The language in which the forms were prepared was Bengali, Hindi, or Urdu, and the character respectively Bengali, Nagari, or Persian, determined in part by the prevailing language and character of the district where they were to be used, and in part by the attainments of the class of persons in each district who offered their services to me. In the Bengal districts Bengali was chiefly used, but in the city of Moorshedabad I found it necessary to have recourse partially to the Urdu language and Persian character. In South Behar I deemed it advisable to employ the Hindi language and the Nagri character, and in Tirhoot the Urdu language and the Persian character. I believe that in the

latter districts I should have experienced fewer difficulties if I had adopted both the Persian language and character, for those of my agents who were acquainted with Hindi only, although very steady and industrious, were peculiarly obtuse and unintelligent, and those who understood Persian were continually diverging into the use of that language in their weekly reports of work done, although this was contrary to my express injunctions.

The forms I prepared were adapted to ascertain, first, the state of school-instructions ; and second, the state of domestic and adult instruction. For the former purpose a separate form was employed for each description of school, one for Bengali or Hindi schools, another for Sanscrit schools, a third for Persian and Arabic schools, &c., each embracing with modifications the following details, viz. the name of the town or village in which the school was situated ; the description of place employed as a school-house ; the name, religion, caste, and age of the teacher ; the sources and amount of his receipts ; the extent of his instructions ; the number of his scholars, present and absent ; their religion and caste ; the age at which each had entered school, his present age, the probable age at which he would leave school, and the progress he had made in the course of instruction ; and finally the books, if any, read in the school, and the works, if any, written by the teacher. To ascertain the state of domestic and adult instruction, another form was prepared including the following particulars, viz. the number of families in each town or village ; the name, religion, caste, and principal occupation of the head of each family ; the number of persons in each family, male and female, above fourteen years of age, the number, male and female, between fourteen and five, and the number, male and female, below five ; the number of families in each town or village giving domestic instruction to the children, and the number of children in each such family receiving domestic instruction ; the number of persons of adult age in each family who had received a learned education ; the number who, without having received a learned education, knew something more than mere reading and writing, whether Bengali or Hindi accounts, the Persian or the English language, or any two or more of these ; the number who could merely read and write ; and the number who could barely decipher or write their own names.

Having prepared the necessary forms, my first purpose was to visit every village in person and ascertain its exact condition by actual in-

spection and inquiry in direct communication with the inhabitants. This course I found liable to several objections. The sudden appearance of a European in a village often inspired terror, which it was always difficult and sometimes impossible to subdue. The most influential or the best informed inhabitant was sometimes absent, and it required much labour to enable others to comprehend the object of my visit. Under the most favourable circumstances the time consumed in explanations for the satisfaction of the villagers caused such delays as would have ultimately constituted a serious objection to the efficiency and economy of the investigation.

The first measure adopted to facilitate and expedite the inquiry was the employment of *waqifkars*, or agents of intelligence and local experience, whom I sent before-hand into the surrounding villages to explain to the inhabitants the nature and objects of the inquiry, and thus to prepare them for my arrival. These agents were furnished with written forms which were fully explained to them, and which they were required in like manner to explain to those to whom they were sent. The effect of this arrangement was good, for I often found the inhabitants fully prepared to understand my object and to give me the information I sought.

Still the necessity I imposed on myself of visiting every village in person was a great drawback on the dispatch with which I was desirous of conducting the investigation, in so far as that object could be attained consistently with efficiency. It next occurred to me that my pandit and maulavi, whom I had hitherto employed merely as assistants under my own eye, and the waqifkars who had hitherto acted only as *avant-couriers*, might be sent separately to different villages or groups of villages with the necessary forms to collect the information required, while I should exercise a general superintendence and control over their movements, and they should at fixed intervals report their proceedings to me. This was accordingly done, and thus increased vigour was infused into the operations.

Up to this point the forms I had employed were very imperfect, and a useful improvement of them was suggested by the people themselves. I found that while some were very careless about the correctness of the information they gave me, others were so desirous of securing accuracy and giving me satisfaction, that they made out a list of every house in

the village, with the name of the head of each family and the number of its inmates of different ages. I took the hint, and thenceforth requested that such a list should be made out in all cases, with the addition of the caste and trade of the family and other details already mentioned. The particularity and minuteness of the forms constitute an important guard against mistake and error on the part of the agents employed, since the multiplication of details is the multiplication of the means of comparison and thereby of the means of checking oversight, culpable neglect, or intentional misrepresentation. It would be more difficult to invent such returns in any consistent form capable of bearing examination than honestly and diligently to search out and record the real facts.

These were the modes of investigation I employed in the district of Rajshahi of which the results have already been reported, and all that I was able to effect from the end of July to the middle of September in that district was almost wholly limited to one out of thirteen police subdivisions. This was not equal to my own wishes and expectations, and yet I felt that I had done all that could be reasonably expected of me, having kept myself constantly in motion in the height of the rainy season in an inundated district. I immediately brought to the notice of the General Committe of Public Instruction the unavoidably limited local extent to which the inquiry had been carried, and in soliciting further instructions proposed that I should be authorized in like manner in every district I should visit to select one police subdivision as a sample of the whole district. This limitation was approved and sanctioned.

I next moved into the adjoining district of Moorshedabad, and as my attention was to be confined to one Thana, it was important to select one that would form a fair specimen of the whole district. With that view, on the recommendation of those natives and Europeans who appeared to possess the best acquaintance with the interior of the district, I fixed upon the police subdivision of Daulatbazar for examination. The most improved mode of investigation to which I had attained in Rajshahi, in respect both of the agents and forms employed, was applied to this Thana; but the result disappointed me, for I found at the close of the inquiry that there was not a single Sanscrit or Arabic school in the Daulatbazar Thana, although the existence of such institutions in the district was undoubted.

The next district I visited was that of Beerbhoom, and there I adopted a modification of the plan of investigation which spread the inquiry over

a much wider surface in an equal period of time and with equal security for accuracy of detail. In Rajshahi and Moorshedabad with the sanction of the General Committee I had limited my investigations to one Thana in each district; but it now occurred to me that as I employed agents in that single Thana under my own superintendence in collecting information according to prescribed forms, this plan admitted of simultaneous extension to the other Thanas of the same district. Accordingly, having selected one Thana as before for special investigation the results of which would fulfil the instructions I had received from the General Committee, I extended a more limited survey by means of separate agents over all the remaining Thanas. The difference was that in the latter the inquiry was confined to the state of school-instruction, whereas in the selected Thana it embraced also the state of domestic and adult instruction. For the special and more minute investigation of the selected Thana, four, five, and sometimes six agents were employed; and for the more limited survey of the remaining Thanas, one agent to each was found sufficient. I did not deem it necessary to refer this modification of my plans to the General Committee for their approval, because no part of their instructions was superseded, and the modification consisted only in the additional labour and expense which I imposed on myself. The result was highly satisfactory, for it enabled me to pronounce with confidence on the state of school-instruction not in one Thana only, but throughout all the Thanas of a district. This extended and comprehensive course of investigation has been pursued in Beerbhoom and Burdwan, South Behar and Tirhoot. In the city of Moorshedabad the plan of investigation was made still more comprehensive, the special and minute inquiry into the state both of school-instruction and domestic and adult instruction having been extended to all the nineteen Thanas included within the city jurisdiction.

With the exception of four or five waqifkars whom I permitted to accompany me from district to district, and whose superior intelligence compensated in some measure for the want of local experience in the districts where they were strangers, I had to instruct a separate set of persons in each district in a knowledge of my forms of business and modes of investigation. Those whom I employed generally belonged to the class of office-expectants numerous at every sudder station. Their objections to take employment were the smallness of the allowance I offered, generally seven and sometimes eight rupees a month; the shortness of the period allowed to do the work of one Thana, viz. one month; and the severity of the labour in travelling from village to

village which was particularly felt in the rainy and hot seasons. The inducements I presented were the payment of half a month's wages in advance; an ample supply of stationery at my expense; the promise of travelling expenses if the work was well done; every facility in the way of perwannahs from the Magistrate; and the assurance, if satisfaction was given, of receiving a testimonial of character and service which the Magistrate had sometimes the goodness to intimate he would take into favourable consideration when occasion should occur. The promise of this bit of paper, the testimonial, especially when accompanied by an expression of the Magistrate's good feeling towards the object and those who should aid it, generally removed all objections. Those who acceded to my terms and whose general intelligence created a favourable impression in my mind received copies of the tabular forms I employed which they were directed to read with care and to copy correctly with their own hands. Every separate column was then explained to each candidate by my pandit, who having pronounced him sufficiently instructed and qualified brought him to me for examination. Generally I had occasion to confirm the decision of the pandit, sometimes to send the candidate back for further instruction, and occasionally to reject him altogether for stupidity and ignorance. Those who were finally approved always claimed and received a letter of appointment specifying their duties and their compensation, to which I added a warning against making any exaction or committing any oppression on the humbler classes of natives and an order to report progress weekly according to a prescribed form. They also received a perwannah addressed to the Daroga of the thana by the Magistrate requiring him to assist the waqifkars, and another from the same authority addressed to zemindars, talookdars, &c. requesting similar assistance. The waqifkars finally received ruled forms as models of those in which they were expected to make their returns, and they were then dismissed with every necessary verbal admonition and encouragement. During their absence a regular correspondence was maintained with each person; and when difficulties arose they were removed by advice or orders communicated by letter, or by personal supervision according to the nature of the case. When the waqifkars returned, their papers were minutely inspected; and if such discrepancies and inconsistencies were discovered as implied negligence, another person was sent to go over the same ground. When the returns made appeared satisfactory, a correct copy of them was made for record, of which I prepared a very full abstract in English to provide against possible

accident to the native returns. The payments due to the agents employed were made in my presence and into their own hands.

One source of error to which the results are liable is inseparable from the nature of the investigation. I was instructed that the only mode in which the desired information should be sought must be with the full consent and good will of the parties with whom I might come into communication, and that the employment of authoritative or compulsory means was to be avoided. I was fully disposed to act up to these instructions, which were indeed given at my own suggestion and were dictated by the obvious spirit and intent of the inquiry. Adherence to them however made me and my agents dependent on third parties for the correctness of certain details; for instance, the number of persons, male and female, of the teachable age in a family. It was of course not permitted to enter the houses and count the females or the children, and on these and similar points the statements of heads of families and of the headmen of villages were necessarily received; but in such cases there was generally a check against inaccuracy by the presence of many of the villagers whose curiosity drew them together to listen, and who often corrected each other in the answers that were made. Notwithstanding this partial check, the discrepancy in the returns of males and females between fourteen and five years of age, that is, the much less number of females than of males of that age, seems to prove that concealment was systematically practised. I cannot adequately account in any other way for the difference that exists in the returns, and which will afterwards more fully appear.

Another source of error belongs to the plan of employing agents under me to collect information. I have already explained how I was induced to adopt this plan; and I am satisfied that by means of it the inquiry has been made far more extensive in its scope, and probably even more complete and accurate in its details, than if I had attempted to see every thing with my own eyes and do every thing with my own hands. The efficiency of such agency must depend on the efficiency of the supervision to which it is subjected; but although I laboured to render my superintendence vigilant and searching, and although I believe that the returns I received are in general worthy of confidence as far as they go, yet I have no security that they are not defective. In traversing a district, my agents could not visit all the villages it contained amounting to several thousands. This was physically impossible

without protracting the inquiry beyond all reasonable limits. They were therefore compelled to depend either upon their personal knowledge or upon the information that could be gathered from others as to the places possessing schools, every one of which was invariably visited and examined; but that in no instance a village-institution has been overlooked is more than I dare affirm, and in point of fact I have sometimes discovered instances in which such institutions had at first escaped attention. I have thought it right to show that this source of error did exist; but I believe that such oversights still remaining undetected are, if any, very few.

In undertaking and conducting this inquiry, a danger which I have kept constantly in view, is lest the agents and servants whom I have found it necessary to employ, should be guilty of levying exactions in my name from the villagers. I therefore from the first had it fully understood by all whom I permanently or temporarily employed, that if I could discover any of them, from the highest to the lowest, in any act of oppression, violence of deed or of language, or assumption of authority over the villagers, I should instantly dismiss him from his situation. In consequence of this intimation some of my servants stipulated for an increase of wages beyond what they had previously demanded. This claim I allowed, conceiving that I had a stronger hold upon them than upon others who were not so open and candid. The occasions have been very few in which I have had any reason to believe that oppression was attempted or exercised, and on such occasions the guilty parties were instantly displaced.

The rich were more difficult to manage than the poor, sometimes for purposes of their own grovelling to the dust before me; at other times superciliously refusing all communication and demanding that a separate perwannah should be addressed to them individually before they would give or permit their dependents to give any of the information required. The difficulty from the selfishness and self-sufficiency of the rich was only greater than that arising from the extreme ignorance of the poor. Many villages did not contain a single person able to write or even to count; and in such cases all the information had to be collected direct from house to house with very little aid from the villagers themselves. On one occasion I experienced open and pertinacious opposition from a single individual, a Government gomashta, who influenced a circle of villages by his authority, and when

his objections were removed, those of the villagers also disappeared. On other occasions teachers both of common schools and schools of learning, from some misapprehension have concealed themselves to escape the dreaded inquisition. On the other hand I have had a message sent to me from a village, the inhabitants of which understood that I did not intend to visit them personally, requesting that I would not pass them by; and two pandits followed me to Calcutta from the Burdwan district to communicate the details respecting their schools of which when in the district itself I had not been able to find any trace. Generally, wherever the object of the inquiry has been understood, the disposition of the people has been friendly.

It is only the recollection of this subject that will give any interest to the dry and minute details on which I am now about to enter. The object is to improve and extend public instruction; and the first step towards this object is to know, with all attainable accuracy, the present state of instruction in native institutions and in native society. The instructions given by the French Government with a series of statistical questions addressed to its diplomatic and consular agents furnish both a useful guide and a just criterion of such inquiries:—"*Le principal mérite des expériences consiste dans la precision;* et si l'estime attachée á un travail est un premier encouragement á l'exécuter, vous devez être persuadés que le Gouvernement attache un grand prix á celui dont vous êtes chargés; qu'il en connait les obstacles, les difficultés; et qu'il sait d'avance, que *telle réponse en deux lignes vous aura coûté, souvent un mois de recherches; mais ces deux lignes seront une vérité, et une vérité est un don eternel à l'humanité.*"* In the spirit of these views I have sought to contribute some facts illustrative of the moral and intellectual condition of a branch of the human family; and in the prosecution of this purpose I have endeavoured to keep constantly present to my own mind, to the minds of my native assistants, and to the minds of all with whom I have come into communication on the subject, the necessity of that rigid and undeviating adherence to accuracy of detail which can alone give to alleged facts the sacred and salutary character of *truths.*

Section III.—*District of Midnapore.*

The information respecting this district communicated by Mr. Malet is contained in tables framed differently from those which I employed

* See Hemso's Theorie de la Statistique, p. 78.

and to prevent confusion all the details derived from this source will be included in the present section. Mr. Malet states that the tables may to the best of his belief be depended on as correct, having been drawn out by the different Daroghas when under his orders as Acting Joint Magistrate. Like those which I have myself prepared, they are too voluminous to be embodied entire in this Report; but the following abstract shows the number of Bengali, Ooriya, Persian, and English schools found in each thana and in the whole district.

Thanas.	*Bengali.*	*Ooriya.*	*Persian.*	*English.*
1. Midnapore, ...	51	—	10	1
2. Kasseegunge, ...	78	2	5	—
3. Kulmeejole, ...	121	—	5	—
4. Gurh Bettah, ...	41	—	1	—
5. Tumlook, ...	33	1	4	—
6. Muslundpore, ...	1	4	1	—
7. Kadoryea, ...	—	32	1	—
8. Sautpattee, ...	17	—	—	—
9. Sildah, ...	16	—	—	—
10. Puttaspore, ...	4	23	3	—
11. Mohespore, ...	—	23	—	—
12. Dynmaree, ...	21	37	4	—
13. Pertabpore, ...	39	7	2	—
14. Subung, ...	108	19	7	—
15. Rymorbhandar, ...	—	12	—	—
16. Sirsah, ...	18	—	5	—
17. Chutrapal, ...	—	22	—	—
	548	182	48	1

The total number of Bengali, Ooriya, and Persian schools is thus ascertained to be 778; and the proportion of each is also shown. The average number of schools in each thana is 45.7. Each school has a single teacher attached to it: there does not appear to be any instance in which two teachers are employed in the same school. The receipts of the teachers vary from one to seven or eight Rupees per month, and the average of receipts by the whole body of teachers is Rs. 1-12-10. The total number of scholars is 10,129 of whom 9,819 are Hindus and 310 Musalmans, the average number of scholars in each school being thus 13.02.

In the English school both English and Bengali are taught, and it is supported by voluntary contributions from the European and native gentlemen of Midnapore. The teacher receives a monthly salary of 50 rupees, and each scholar pays a monthly fee of one rupee. The number of scholars is 42, of whom 34 are Hindoos, 6 Christian, and 2 Moham-

madans. In one of the highest classes Christian books are read, it being optional with the scholars to enter it or not.

SECTION IV.—*Number and distribution of schools in the City and District of Moorshedabad; and in the Districts of Beerbhoom, Burdwan, South Behar, and Tirhoot.*

The following tables shew at one view the different classes of institutions found to exist in each locality I have visited; the total number of each class in each district; and the distribution of that number in the different thanas or police divisions.

City and District of Moorshedabad.

Thanas.	*Bengali.*	*Hindi.*	*Sanscrit.*	*Persian.*	*Arabic.*	*English.*	*Girls'.*
1. Pul Hasanullah Khan, ..	—	—	—	1	1	—	—
2. Rajabazar, ...	—	—	—	—	—	—	—
3. Shahnagar, ...	1	—	1	1	—	—	—
4. Gunditala, ...	—	—	—	—	—	—	—
5. Mahajantoli, ...	—	—	—	—	—	—	—
6. Nengta Khali, ...	1	—	—	2	—	—	—
7. Manullah Bazar, ...	2	—	3	1	—	—	—
8. Mahimapur, ...	2	2	—	4	—	—	—
9. Asanpura, ...	1	1	3	—	—	—	—
10. Rajbari, ...	3	—	—	—	—	—	—
11. Kalikapur, ...	6	—	6	1	1	—	—
12. Kasimbazar, ...	—	—	1	1	—	—	—
13. Raniswar, ...	1	—	—	—	—	—	—
14. Berhampore, ...	—	—	—	—	—	—	—
15. Garh Berhampore, ...	2	2	—	—	—	—	—
16. Akhra Ram Sahai	6	—	—	—	—	—	—
17. Sujagunge, ...	11	—	10	4	—	2	1
18. Jan Mohammadpur, ...	2	—	—	—	—	—	—
19. Mura Gaonwar, ...	1	—	—	—	—	—	—
20. Daulatbazar, ...	23	—	—	2	—	—	—
	62	5	24	17	2	2	1

The city and district of Moorshedabad contain in all thirty-seven Thanas of which nineteen belong to the city jurisdiction and eighteen to the district. I have already mentioned that when I first visited the district, I limited my attention to one thana, that of Daulat bazar or No. 20 of the above table; and it was on the occasion of my second visit that I extended my inqui-

ries on the most comprehensive plan to the remaining nineteen thanas of the table embracing the whole of the city jurisdiction. Of these nineteen, the first ten, viz. eight on the eastern and two on the western side of the Bhagirathi, are said to constitute the old city of Moorshedabad, or the city properly so called; and in point of fact several of the thanas included in the city jurisdiction are in every just sense Moofussil thanas, containing only small and scattered villages and interspersed with cultivated fields, jungle, and morass. The table shews the distribution of schools to be very unequal. Of the above twenty thanas there are four without any institution of education whatsoever; four others in each of which there is only one vernacular school; and two others in which there are a Persian and an Arabic school, or a Sanscrit and a Persian one, but no vernacular school at all. In twenty thanas the total number of schools of every description is 113, averaging 5.6 to each thana.

District of Beerbhoom.

Thanas.	*Bengali.*	*Hindi.*	*Sanscrit.*	*Persian.*	*Arabic.*	*English.*	*Girls'.*
1. Nanglia, ...	30	—	2	4	—	—	—
2. Kharbana, ...	23	—	1	4	—	—	—
3. Deoghur, ...	6	5	—	—	—	—	—
4. Shahana, ...	10	—	1	—	—	—	—
5. Sakalyapur, ...	36	—	3	4	—	—	—
6. Uparbanda, ...	2	—	—	—	—	—	—
7. Baröan, ...	29	—	1	8	2	—	—
8. Afzalpur, ...	37	—	2	2	—	—	—
9. Nalahati, ...	10	—	1	1	—	—	—
10. Siuri, ...	27	—	10	12	—	1	1
11. Bharatpur, ...	34	—	7	11	—	—	—
12. Mayureshwar, ...	52	—	—	5	—	—	—
13. Ketugram, ...	21	—	15	7	—	—	—
14. Kasba, ...	34	—	6	6	—	1	—
15. Labhpur, ...	27	—	7	5	—	—	—
16. Krishnanagar, ...	22	—	—	2	—	—	—
17. Dunigram, ...	7	—	—	—	—	—	—
	407	5	56	71	2	2	1

The Beerbhoom district was the first to which the comprehensive plan of investigation was applied and the total number of schools of every description in the district is 544, averaging 32 to each thana. There are three thanas in which vernacular schools only are found

without any institutions of Hindu or Mohammadan learning; and in those three thanas the number even of vernacular schools is considerably less than in the majority of the remaining thanas, where schools of learning in greater or less number are ascertained to exist.

District of Burdwan.

Thanas.	*Bengali.*	*Sanscrit.*	*Persian.*	*Formal Arabic.*	*Learned Arabic.*	*English.*	*Girls'.*	*Infants'.*
1. Culna, ...	73	37	6	—	1	1	1	—
2. Purbasthal, ...	33	18	3	—	—	—	—	—
3. Ganguriya, ...	16	7	1	—	1	—	—	—
4. Rayana, ...	72	14	10	2	—	—	—	—
5. Selimabad, ...	66	8	2	—	—	—	—	—
6. Indas, ...	43	6	8	—	3	—	—	—
7. Mantreshwar, ..	43	6	9	—	—	—	—	—
8. Balkrishna, ...	26	25	12	—	—	—	—	—
9. Potna.	53	12	9	—	—	—	—	—
10. Cutwa, ...	31	13	—	—	—	—	1	—
11. Burdwan, ...	37	2	10	1	3	2	2	1
12. Mangalkot, ...	45	10	4	—	—	—	—	—
13. Ausgram, ...	91	32	19	—	—	—	—	—
	629	190	93	2	8	3	4	1

These thirteen thanas include the whole of the district which contains in all 931 schools of every class, averaging to each thana 71.6. There is no thana without both vernacular schools and schools of Hindu learning, and the number of each is greater than in any of the other districts I have visited.

District of South Behar.

Thanas.	*Hindi*	*Sanscrit.*	*Persian.*	*Arabic.*	*English.*
1. Jehanabad, ...	52	2	33	5	—
2. Sheherghati,.....	13	—	29	—	—
3. Daudnagar, ...	10	7	23	—	—
4. Aurungabad, ...	7	3	23	—	—
5. Arwal, ...	17	1	16	1	—
6. Nabinagar, ...	13	—	22	—	—
7. Behar, ...	12	1	37	2	—
8. Nawabada, ...	41	4	26	—	—
9. Sahebgunge,.....	121	9	70	4	1
	286	27	279	12	1

The total number of schools in the district is 605, averaging to each thana 67.2. The increase of Persian schools, nearly equalling the number of Hindi schools and accompanied by an increased number of schools of Arabic learning, is the fact which most arrests attention in this when compared with the preceding tables.

District of Tirhoot.

Thanas.	*Hindi.*	*Sanscrit.*	*Persian.*	*Arabic.*
1. Bhawara, ...	5	7	1	—
2. Bahera, ...	3	3	4	—
3. Mozufferpur, ...	6	—	67	1
4. Kurnaul, ...	4	2	7	—
5. Lalgunge, ...	7	—	27	—
6. Madhaipur, ...	4	—	1	—
7. Supaul, ...	5	7	6	—
8. Jala, ...	1	2	2	—
9. Khanjauli, ...	3	3	1	—
10. Hajipur, ...	10	3	16	—
11. Mohua, ...	1	5	22	—
12. Nagarbasi, ...	8	2	3	—
13. Dulsingh Serai, ...	7	—	14	—
14. Darbhanga, ...	14	7	45	3
15. Katra, ...	2	2	9	—
16. Riga, ...	—	13	9	—
	80	56	234	4

The total number of schools in the district is 374, averaging to each thana 23.3. The very small number of Hindi schools and the large proportion of Sanscrit and Persian schools deserve attention. There are two thanas in each of which there is only one vernacular school, and a third in which not even one is to be found. It will be seen also that the last mentioned thana is the one in which there is the largest number of Sanscrit schools.

Section V.—*Bengali and Hindi Schools.*

The preceding general view of the number and classes of native institutions of education will serve for the purpose of comparison; comparison of one district with another, and of the different divisions of the same district. But to understand the state of native instruction, a more minute consideration of each class is required; and for that

purpose I begin with the vernacular schools, because they are upon the whole the most numerous and because they most directly and most powerfully influence the character of the people. To prevent the repetition of remarks and statements of general application, I shall assume that the readers of this report are acquainted with the two reports by which it has been preceded.

City and District of Moorshedabad.

In 20 Thanas of this city and district there are 67 vernacular schools, of which 62 are Bengali and 5 Hindi. The latter are an effect of the residence of natives of the Western Provinces in the city. Some of these settle only for temporary purposes of service and trade, and do not bring their families with them. Another class consists of those who settle permanently, are surrounded by their friends and relatives, and generally engage in the business of shop-keepers, money-lenders, or cloth-merchants, retaining the Hindi language and for the most part the customs and practices of Western Hindus. It is these permanent settlers that have established Hindi schools for the instruction of their children.

There are eleven villages, mohallas, or bazars, containing each two vernacular schools, or twenty-two in all, of which twenty are Bengali and two Hindi. The remaining forty-five are found each in a different village or mohalla.

The number of teachers is the same as the number of schools, and their average age is 44.3 years. The following list exhibits the different castes of the Hindu teachers and the number of each caste.

Kayastha, ... 39	Kaivarta, ... 2	Chhatri, ... 1
Brahman,..... 14	Vaidya, ... 1	Sadgop,..... 1
Aguri, ... 3	Suvarnabanik, ... 1	Chandal, ... 1
Sunri..... 2	Kshetriya, ... 1	

Besides these, there is one Bengali school taught by a Musalman. To teach reading, writing, and accounts is considered the proper duty of the Kayastha or writer-caste, and a Brahman, a Vaidya, or a Kshetriya, is supposed to degrade himself by engaging in such an occupation, while on the other hand any of the castes inferior to the Kayastha acquire by the same means increased respect. Parents of good caste do not

hesitate to send their children to schools conducted by teachers of an inferior caste and even of a different religion. For instance the Musalman teacher above mentioned has Hindus of good caste among his scholars, and this is equally true of the Chandal and other low-caste teachers enumerated.

Of these teachers there are five who give their instructions gratuitously, of whom two are family-priests, one is a weaver, and another a retail-dealer. One of the priests, although he receives no fixed payment either in the form of monthly wages from the parents or in the form of fees for each scholar, accepts at the period of the great annual festival or Durga Puja, a present consisting of uncooked rice, pulse, salt, oil, vegetables, wood, cooking utensils, &c.; and the weaver, although he does not exact any fees from his scholars, receives what they offer him. His school was opened only about a month before I visited the district and he had received within that time ten pice from the different scholars to aid him in bearing incidental expences. By day he works as a weaver for his livelihood, and teaches in the evening. There are also many cases in which paid teachers instruct a greater or less number of their scholars gratuitously. It gives me great pleasure to mention these instances of unostentatious benevolence in the humblest ranks of native society. They prove both the merit attached to the communication of knowledge, and the readiness to receive instruction on the part of many who can offer no compensation for it. A people amongst whom such dispositions are found presents both good materials to work upon and good instruments to work with.

The majority of teachers are remunerated for their services in various ways. Some receive monthly wages which are generally paid by one person; others monthly fees from each scholar varying from one to eight annas; and others, with or without wages or fees, receive perquisites of various kinds, consisting of uncooked food (*shidha*) in quantity and value at the option of the giver, subsistence-money (*khorakí*) generally amounting to two or three annas a month from each scholar, or to two or three rupees a month from the whole, weekly presents for making Saturday a holiday varying from one pice to four pice a month from each scholar, or presents at the Durga Puja (*parvani*) either in money or clothes varying from eight annas to four or five rupees per annum from the whole body of scholars. The following enumeration shows the various modes of remuneration adopted, and the

amount of monthly receipts by all the teachers of Bengali and Hindi schools :

2	teachers	receive	monthly wages only, ...	Rs.	10	15	0
10	,,	,,	,, fees only, ...	,,	39	4	6
1	,,	,,	perquisites only,.....	,,	0	3	0
18	,,	,,	fees and perquisites, ...	,,	87	3	3
1	,,	,,	fees and uncooked food, ...	,,	5	11	6
5	,,	,,	fees and subsistence-money, ...	,,	38	3	0
1	,,	,,	fees and weekly presents, ...	,,	2	14	0
4	,,	,,	fees and annual presents, ...	,,	20	8	0
1	,,	,,	fees, uncooked food, and,subsistence-money,	,,	4	14	0
5	,,	,,	fees, uncooked food, and weekly presents,	,,	24	5	3
2	,,	,,	fees, uncooked food, and annual presents,	,,	5	11	3
5	,,	,,	fees, subsistence-money, and annual presents,.....	,,	23	9	9
3	,,	,,	fees, weekly presents, and annual presents,	,,	13	3	9
2	,,	,,	fees, uncooked food, weekly presents, and subsistence-money,.....	,,	14	4	3
1	,,	,,	fees, uncooked food, weekly presents, and annual presents, ...	,,	0	15	0
1	,,	,,	fees, uncooked food, annual presents, and subsistence-money,.....	,,	5	9	3

It thus appears that 62 teachers receive in all Rs. 297-6-9 which averages to each teacher Rs. 4-12-9 per month.

The school house is sometimes built at the expense of the teacher; sometimes at the expense of some comparatively wealthy person whose son attends school; sometimes by general subscription, the teacher contributing a little, the parents a little, the scholars aiding by their labour, and some benevolent person granting a donation of land, of money, or of materials. In a majority of instances there is no school-house, in which case the house of the teacher, a family or village temple, an out-house of one of the parents, the hut assigned for the entertainment of travellers, the corner of a shop, the portico of a mosque, or the shade of a tree is employed for that purpose.

In 67 schools the total number of scholars is 1080, giving to each school an average of 16.1. The average present age of 1080 scholars, that is, their average age at the time when the different schools were visited, was 10.1 years. The average age of 778 scholars at the time when they entered school was 6.03 years; and their average age at the time when they would probably leave school was estimated to be

16.5 years. It would appear from this that they generally pass about ten years at school.

The total number of Hindu scholars is 998, of whom 18 were absent at the time the schools were visited; and the total number of Musalman scholars is 82, of whom 4 were absent. The following is an enumeration of the castes of the Hindu scholars and of the number belonging to each:

Brahman,	181	Sutar,	13	Gaurbanik,	3
Kayastha	129	Osawal,	12	Kandu,	3
Kaivarta,	96	Swarnakar,	11	Kalawar,	3
Swarnabanik,	62	Yugi,	10	Kayali,	3
Gandhabanik,	59	Chhatri,	9	Sadgop,	2
Tanti,	56	Kamar,	9	Kahar,	2
Sunri,	39	Kumar,	8	Jalia,	2
Teli,	36	Rajput,	7	Lahari,	2
Mayrá,	29	Kansyabanik,	7	Bagdhi,	2
Kshetriya,	26	Tili,	6	Vaisya,	1
Kurmi,	24	Aguri,	5	Kalu,	1
Vaishnava,	24	Luniar,	5	Pashi,	1
Tamli,	22	Halwaikar,	4	Gareri,	1
Goala,	19	Barayi,	4	Dhoba,	1
Malo,	16	Mali,	4	Kairi,	1
Napit,	15	Daibajana,	4	Muchi,	1
Vaidya,	14	Chandal,	4		

This enumeration shows in what classes of Hindu society vernacular instruction is chiefly found, and in what classes it becomes increasingly deficient. It would be a mistake however to suppose that the latter as compared with the former are losing ground. The fact is quite the reverse: they are gaining ground, and are almost imperceptibly acquiring a sense of the value even of that humble instruction which is within their reach, but from which by the customs of society they were formerly almost wholly debarred. The time is not distant when it would have been considered contrary to all the maxims of Hindu civilization that individuals of the *Malo*, *Chandal*, *Kahar*, *Jalia*, *Lahari*, *Bagdhi*, *Dhoba*, and *Muchi* castes should learn to read, write, and keep accounts; and if some aged and venerable brahman who has passed his life removed from European contamination were told that these low castes are now raising their aspirations so high, he would deplore it as one of the many proofs of the gross and increasing degeneracy of the age. The encroachment of these castes on the outskirts of learning is a spontane-

ous movement in native society, the effect of a strong foreign rule unshackled by native usages and prejudices and protecting all in the enjoyment of equal rights.

It has been mentioned in former reports that there are four stages in a course of vernacular instruction; but there is this difference between Bengali and Hindi schools, that whereas in the second and third stages of the former the palm-leaf and plantain-leaf are generally used, in the same stages of the latter a wooden-board and brazen plate are employed as the materials on which lessons in writing and accounts are given. Two modes are adopted of writing on the brazen plate; first by dissolving chalk in water to a consistence that permits the scholar to rub it on the plate where it dries and receives the impression of a hard pin or reed-pen; and second, by writing on the plate with chalk-ink. The former is the mode chiefly employed in writing on the board, and mud is sometimes substituted for moistened chalk. The following statement exhibits the distribution of the total number of scholars into the four stages of instruction:

(*a*)	Scholars who write on the ground, ...			71
(*b*)	,, ,, ,, on the palm-leaf, ...	525		560
	,, ,, ,, on the wooden-board, ...	35		
(*c*)	,, ,, ,, on plaintain-leaf, ...	3		12
	,, ,, ,, on the brazen plate, ...	9		
(*d*)	,, ,, ,, on paper, ...			437

It thus appears that nearly the whole number of scholars is employed in the second and fourth stages, the former embracing the commencement and the latter the completion of instruction in accounts.

Limited as is the utmost scope of vernacular instruction, there are several gradations in the attainments of the teachers and in the instructions which they bestow. Thus in 4 Hindi schools commercial accounts only, in 14 Bengali schools agricultural accounts only, and in 10 Bengali schools both commercial and agricultural accounts are taught. In 3 schools of which one is Hindi and two are Bengali, written works chiefly in the vernacular language are taught in addition to commercial accounts; and in 36 Bengali schools those works are taught in addition both to commercial and agricultural accounts.

In the only Hindi school in which vernacular works are used, those works are the *Dan Lila* and *Dadhi Lila*, both describing the boyish

amusements of Krishna, the former his boating pleasures on the Jumna in the neighbourhood of Brindavan, and the latter the tricks he played the milkmen of that place with his youthful companions. In only one Bengali school the *Guru Bandana* was found in use, a doggerel composition containing an expression of the respect and devotion due from the scholar to his teacher. The arithmetical rules of *Subhankar* were employed in 32 schools. The *Guru Dakshina*, another doggerel composition which is sung by the elder boys of a school from house to house to elicit donations for their master, was taught in three schools. In addition to these vernacular works, a small portion of the Sanscrit vocabulary of *Amara Singh* was found to be in use in one Bengali school; in another a work called *Sabda Subanta* containing the rules of Sanscrit orthography, the permutations of letters in combination, and examples of the declension of nouns; and in 14 schools the Sanscrit verses of *Chanakya*, containing the praises of learning and precepts of morality, were read or committed to memory. All the preceding works both vernacular and Sanscrit were taught either from manuscripts or *memoriter*; but in five schools the *Shishu Bodh* was employed, a modern compilation in print, containing *Subhankar*, *Chanakya*, and *Guru Dakshina*. One teacher I found in possession of the following works in manuscript which he professed to employ for the instruction of his scholars; viz. the arithmetic of *Ugra Balaram*, consisting of practical and imaginary examples which are worked; the modes of epistolary address by the same author; *Subhankar*; *Saraswati Bandana*; and Aradhan Das's *Man Bhanjan* or Anger Removed, and *Kalanka Bhanjan* or Disgrace Removed, both relating to the loves of Radha and Krishna. In addition to the preceding which were all in Bengali, he had also in Sanscrit the verses of *Chanakya* and the conjugation of the substantive verb *bhu*. Another teacher had the following printed works; viz. *Hitopadesh*, a Serampore school-book; the School Book Society's *Nitikatha* or Moral Instructions, first part, 3d ed. 1818; the same Society's Instructions for modelling and conducting Schools, 1819; Do.'s Geography, chapter III. Introduction to Asia, 1819; *Jyotis Bibaran*, a Serampore school book on astronomy; the seven first numbers of the Serampore *Digdarsan* or Indian Youth's Magazine; and a Serampore missionary tract called *Nitivakya*. This person was formerly in the employment of a European gentleman who supported a Bengali school subsequently discontinued, and the books remaining in the teacher's hands are preserved as curiosities or as heir-looms to be admired not used.

District of Beerbhoom.

The seventeen thanas enumerated in Section IV. comprise the whole of this district and contain 412 vernacular schools, of which 407 are Bengali and 5 are reckoned as Hindi schools, but in fact Hindi is exclusively taught in one only, and in the remaining four both Bengali and Hindi are taught. In one school the Hindi language is written in the Bengali as well as in the Nagari characters. Hindi instruction even to this limited extent is in demand only in one thana, that of Deoghur, which is the most north-westerly of the police divisions, and adjoins the districts of Bhaugulpoor and Monghir where Hindi prevails.

There are eight villages that contain each three vernacular schools; fifteen that contain each two; and three hundred and fifty-eight containing each one.

The number of teachers is 412 of whom one is a Christian, four are Musalmans, and the remainder are Hindus. The average age of all the teachers is 38.3 years. The following list exhibits the castes of the Hindu teachers and the number of each:

Kayastha,	256	Mayra,	4	Swarnakar,	1
Brahman,	86	Goala,	3	Rajput,	1
Sadgop,	12	Vaidya,	2	Napit,	1
Vaishnava,	8	Aguri,	2	Barayi,	1
Gandhabanik,	5	Yugi,	2	Chhatri,	1
Suvarnabanik,	5	Tanti,	2	Dhoba,	1
Bhatta,	4	Kalu,	2	Malo,	1
Kaivarta,	4	Sunri,	2	Chandal,	1

The *Kalu, Sunri, Dhoba, Malo,* and *Chandal* castes are of those that were generally deemed to be excluded from the benefits of instruction in letters; but the above enumeration shows that some individuals of those castes have even become instructors of others. The Christian teacher mentioned above is employed in teaching a Missionary school.

There are not fewer than eleven teachers who instruct their scholars gratuitously, and of these there are not less than four in one thana, that of Sakalyapur. The scholars of one are poor and he is contented to teach them without pay, receiving his subsistence from the other members of his family. Another is the head-man of the village, and from motives of benevolence or piety he instructs the children who

please to attend him. A third is a respectable inhabitant of the village in which he resides who employs his declining age in the gratuitous instruction of the young, having a farm by which he supports himself and family. Five others support themselves and families by farming, of whom one is a paralytic. The paid teachers are remunerated as follows:

2	teachers	receive	monthly	wages only, ...	Rs.	9	4	0
71	,,	,,	,,	fees only,.....	,,	157	7	0
1	,,	,,	,,	perquisites only,.....	,,	0	10	0
2	,,	,,	,,	wages and perquisites, .	,,	4	8	0
325	,,	,,	,,	fees and perquisites, ..	,,	1125	7	9

It thus appears that 401 teachers receive in all Rs. 1297-4-9, averaging to each Rs. 3-3-9 per month. At the time I visited this district I had not adopted the practice of noting the different sorts of perquisites received by teachers, every thing coming under that denomination being recorded in one sum.

Regarding the school-houses of this district I shall transcribe only a few of my notes which appear to contain any thing peculiar or characteristic. In one village the school-house was built by the teacher at a cost in money of Rs. 1-4—with the aid of his pupils who brought materials from the jungle. In another the school-house was built by the scholars at a cost of Rs. 1-8, in addition to their own labour. The house is thatched and the walls consist of branches and leaves of the palm and *sal* trees interlaced. In a third the scholars assembled in the village place of worship and they were engaged in building a school-house with thatched roof, beams and rafters, and mud-walls, which was expected to cost in all about ten rupees, besides their labour. Several school-houses are noted as having been built by subscription amongst the parents. Baithak-khanas, kachahris, store-houses, verandas, shops, and temples, are used here as elsewhere. The temples consecrated to Yama, the Judge of the Departed, the Minos of Hinduism, I have found frequently used as school-houses in this district in consequence of the extent to which the worship of that deity under the title of Dharmaraj prevails.

In 412 schools the total number of scholars is 6,383, giving to each school an average of 15.14; and the average age of the whole number at the time when the different schools were visited was 10.05 years. The age of entering and the probable age of leaving school were not ascertained in this district.

Of the whole number of scholars 3 are Dhangars, a tribe of Coles; 3 are Santhals, another forest tribe; 20 are Christians, the children of native converts taught in a Missionary school; and 232 are Musalmans. All the rest amounting to 6,125 are Hindus, and the number of each Hindu caste is exhibited in the following list:

Brahman,	1853	Kumar,	43	Kurmi,	7
Göala,	560	Teli,	38	Lahari,	5
Gandhabanik,	529	Tili,	35	Mali,	4
Kayastha,	487	Aguri,	28	Bahila,	4
Sadgop,	290	Dhoba,	28	Muchi,	3
Kalu,	258	Chhatri,	24	Bhumiya,	2
Mayra,	248	Punra,	23	Dhanuk,	2
Tanti,	196	Dom,	23	Konra,	2
Suvarnabanik,	184	Daivajna,	17	Ganrar,	2
Sunri,	164	Keöt,	15	Mariya,	2
Vaishnava,	164	Bagdhi,	14	Agradani,	1
Tamli,	127	Bäiti,	13	Magadha,	1
Kamar,	109	Hari,	13	Sanyasi,	1
Kaivarta,	89	Mal,	12	Halwaikar,	1
Napit,	79	Vaishya,	11	Baüri,	1
Vaidya,	71	Sankhabanik.	9	Dulia,	1
Rajput,	68	Kansyabanik,	9	Jalia,	1
Barayi,	62	Bhatta,	9	Byadha,	1
Swarnakar,	53	Yugi,	9	Chandal,	1
Kshatriya,	52	Net,	8		
Sutar,	50	Sarak,	7		

This is the first district in which my arrangements enabled me to obtain a complete view of the amount and distribution of vernacular instruction, with a confidence nearly approaching to certainty that no important omission had been made. From the number of scholars of the brahman caste, we may infer not only the large number of brahman families in the district, but also in some measure the extent to which they have engaged in the worldly employments prohibited to their caste. Another circumstance worthy of notice is the comparatively large number of scholars of the *Kalu* and *Sunri* castes, which are not only on religious grounds excluded from association with brahmans, but, according to former custom and usage, were generally deemed unworthy of participating in the advantages of literary instruction even in its humblest forms. The appearance also of the *Dom*, *Keot*, *Hari* and other low castes in the list of scholars, although in less numbers, affords additional and still stronger illustrations of the increasing desire

for instruction and of the unforced efforts to obtain it; for those castes are the lowest of the low and were formerly as undesirous of instruction in letters as they were deemed unworthy of it. In the only Missionary school of this class in the district there are only two Hindu scholars, one of the *Dom* and the other of the *Hari* caste, from which it will be seen that all the other scholars of low caste are found in schools of exclusively native origin and entirely under native management.

In the Hindi schools of this district the wooden board is used, but not the brazen plate to write upon; and in the Bengali schools, besides the plantain leaf, the leaf of the *sal* tree is used in the third stage of instruction. The following is the distribution of the scholars into the four established grades:

(a) Scholars who write on the ground,			372
(b)	on the palm-leaf,	3551	3570
	on the wooden board,	19	
(c)	on the plantain-leaf,	299	397
	on the sal-leaf,	98	
(d) on paper,			2044

The former remark applies here also, that nearly all the scholars are in the second and fourth stages of instruction.

In one school Christian instruction is communicated; in 35 schools commercial accounts only; in 47 schools agricultural accounts only; and in 316 schools both commercial and agricultural accounts are taught. In one school commercial accounts and written works, and in 12 schools both commercial and agricultural accounts with written works are taught.

Subhankar was found in use in eight schools: and in one school a Bengali translation from Sanscrit called the *Nataka of Jayadeva* or *Gita Govinda* relating to the amours of Radha and Krishna. In one school two works were employed as school books called *Ashta Dhatu* and *Ashta Sabdi*, containing respectively the conjugation of eight Sanscrit verbs and the declension of eight Sanscrit nouns; and in four schools the verses of *Chanakya* were taught; in one with, and in three without a Bengali translation.

District of Burdwan.

The thirteen thanas of this district contain in all 629 Bengali schools of which seven are found in one village, six in another, and five in a

third. Nine villages contain three each; fifty-nine, two each; and four hundred and sixty-six, one each.

The number of teachers is 639, being ten in excess of the number of schools. Nine Missionary schools and one supported by the Raja of Burdwan are conducted each by two teachers. Six hundred and sixteen common village schools and four Missionary schools are taught by the same number of teachers. The average age of all the teachers is 39.05 years. Three of the teachers are Christians, nine are Musalmans, and six hundred and twenty-seven are Hindus. The following are the castes of the Hindu teachers and the number of each:

Kayastha,	369	Chandal,	4	Vaidya,	1
Brahman,	107	Kumar,	3	Yugi,	1
Sadgop,	50	Napit,	3	Barayi,	1
Aguri,	30	Suvarnabanik,	2	Kamar,	1
Vaishnava,	13	Goāla,	2	Mayra,	1
Tili,	10	Bagdhi,	2	Dhoba,	1
Bhatta,	9	Naga,	1	Rajput,	1
Gandhabanik,	6	Tanti,	1	Kalu,	1
Kaivarta,	5	Daivajna,	1	Sunri,	1

In this list the *Sunri, Kalu, Dhoba, Bagdhi,* and *Chandal* castes are those which the long established usages of the country would have either discouraged or altogether excluded from a knowledge of letters. Two of the teachers are lepers.

In this district I ascertained that there were four teachers who taught gratuitously, of whom one was a Musalman and three Hindus, and of the latter one was a Chandal.

The paid teachers are thus subdivided according to the nature and amount of the remuneration which they receive:

26	received	monthly	wages only,	Rs.	126	0	0
58	,,	,,	fees only,	,,	136	1	9
2	,,	,,	wages and uncooked victuals,	,,	10	8	0
384	,,	,,	fees and uncooked victuals,	,,	1049	0	6
8	,,	,,	fees and weekly presents,	,,	35	11	0
12	,,	,,	fees and annual presents,	,,	49	9	0
53	,,	,,	fees, uncooked victuals, and weekly presents,	,,	261	14	0
57	,,	,,	fees, uncooked victuals, and annual presents,	,,	217	8	6

1	receives monthly fees, weekly presents, and annual presents,.....	„	4	1	0
34	„ „ fees, uncooked victuals, weekly presents, and annual presents,	„	186	0	0

Thus 635 teachers receive in all Rs. 2076-5-9, which averages to each teacher per month Rs. 3-4-3. Many of the teachers who do not acquire sufficient for their livelihood by teaching, eke out their income by engaging in farming, in money-lending, in retail-trade, in weaving, in worldly service, in temple-service, &c.; and all of them have occasional presents from the scholars during the progress of their education and even after they have left school which cannot be ascertained or estimated. The teachers of the Missionary schools and of the school supported by the Raja of Burdwan are paid but not by the parents of the scholars. In the Missionary schools, the pupils besides receiving gratuitous instruction are also furnished with paper, pens, ink, leaves, and books. In the school of the Raja of Burdwan similar materials are supplied, together with a daily payment of the one-sixteenth part of an anna (five gundas of cowries, i. e. 20 cowries or 1 *buri*) to each scholar for refreshments. Three of the Hindu scholars are wholly fed at the expence of the Raja for a period of four years, after which they may continue to prosecute their studies as long as they please, but without that indulgence. In one of the schools under Missionary superintendence one rupee per month is allowed for the hire of a boat to bring some of the scholars over a stream and to convey them back.

The remarks respecting the school-houses in the district of Beerbhoom are generally applicable to those of Burdwan, except that in the latter I have met with more numerous instances in which school-houses have been built by general subscription amongst the parents of the scholars.

In 629 schools conducted by 639 teachers the total number of scholars is 13,190, giving to each school an average of 20.9 scholars. The average age of the whole number at the time when the different schools were visited was 9.9 years; the average age at the time when they entered school was 5.7 years; and the average age at the time when they would probably leave school was estimated to be 16.6 years. The average period passed at school would thus appear to be about eleven years.

Of the whole number of scholars 13 are Christians, 769 Musalmans and 12,408 Hindus. The following enumeration exhibits the castes of the Hindu scholars and the number of each:

Brahman,	3429	Sunri,	188	Dhoba,	24
Kayastha,	1846	Kshatriya,	161	Rajput,	21
Sadgop,	1254	Bagdhi,	138	Bäiti,	16
Aguri,	787	Yugi,	131	Muchi,	16
Gandhabanik,	606	Vaidya,	125	Bhatta,	11
Teli,	371	Sutar,	108	Hari,	11
Goäla,	311	Kumar,	95	Agradani,	8
Mayra,	281	Swarnakar,	81	Kurmi,	8
Kamar,	262	Dom,	61	Tior,	4
Suvarnabanik,	261	Chandal,	61	Kunyar,	3
Tanti,	249	Chhatri,	35	Lahari,	3
Tamli,	242	Kansyabanik,	34	Garar,	2
Kaivarta,	223	Daivajna,	33	Kahar,	2
Kalu,	207	Barayi,	32	Mal,	2
Tili,	200	Jalia,	28	Kandu,	1
Napit,	192	Sankhabanik,	27	Matiya,	1
Vaishnava,	189	Mali,	26	Pashi,	1

Compared with the preceding districts there is a much larger number of scholars, and all the castes, both high and low, partake of the increase. There are some low castes also which here appear for the first time as the *Tior*, *Garar*, and *Mal* castes. The number of scholars of low caste is so considerable that without explanation it might be supposed that they were chiefly found in the Missionary schools which are more numerous in this district than in any other I have visited, and which of course do not recognize distinctions of caste. The fact however is otherwise, for the number of scholars belonging to sixteen of the lowest castes amounts to 760, of whom only 86 are found in Missionary schools, and the remaining number in native schools. This fact appears to be of sufficient interest to be exhibited in detail.

	Kalu.	*Sunri.*	*Bagdhi.*	*Dom.*	*Chandal.*	*Jalia.*	*Dhoba.*	*Muchi.*	*Hari.*	*Tior.*	*Lahari.*	*Garar.*	*Kuhar.*	*Mal.*	*Matiya.*	*Pashi.*
13 Missionary Schools contain	33	20	21	3	1	0	5	0	0	2	0	0	0	0	0	1
616 Native Schools contain	174	168	117	58	60	28	19	16	11	2	3	2	2	2	1	0

It thus appears that the proportion of scholars of these low castes in Missionary schools is high; but the total number of the same castes in native schools is so considerable as to prove that other and independent causes are in operation stimulating the humbler classes of native society to the improvement of their condition and to the attainment of those advantages, hitherto for the most part denied to them, that arise from a knowledge of letters.

The following is the distribution of the scholars into the four established grades of instruction.

(a)	Scholars who write on the ground,			.....	702
(b)	,,	,,	,,	palm-leaf, ...	7113
(c)	,,	,,	,,	plantain-leaf, ...	2765
(d)	,,	,,	,,	paper, ...	2610

In 13 schools Christian instruction is communicated; in one school commercial accounts only; in three schools agricultural accounts only; and in 186 schools both accounts are taught. In one school commercial accounts and written works; in two schools agricultural accounts and written works; and in 423 schools both descriptions of accounts and written works are taught.

Most of the written works mentioned as school books under the heads of Moorshedabad and Beerbhoom are also used in this district; and in addition the following works were found in various schools, *viz. the Ganga Bandana*, describing the virtues of the river-goddess; the *Yugadya Bandana*, describing those of the goddess Durga; *Data Karna*, the generous Karna, illustrating the beneficence and hospitality of Karna, the prime minister of Duryodhana, and the Hatim Tai of India; and the *Adi Parva*, or first chapter of the Mahabharat, translated into Bengali by Kasi Das.

District of South Behar.

The nine thanas of this district contain in all 235 Hindi schools, of which two villages contain seven each, two contain four each, two contain three each, twelve contain two each, and two hundred and thirty-three contain one each.

The number of teachers is the same as the number of schools and their average age is 36 years. One of them is a Musalman, and the rest

are Hindus. The following are the castes of the Hindu teachers and the number of each:

Kayastha, ...	278	Teli, ...	1
Magadha, ...	2	Kairi, ...	1
Gandhabanik, ...	1	Sonar, ...	1

From this list it is evident that vernacular instruction is almost wholly in the hands of the Kayastha or writer caste, and that the institutions of the country are still in this respect in almost unabated force. There are no brahman-teachers, and only two of a caste considered superior to the Kayastha or writer caste, viz. the Magadha caste, which gave its name to the country when it was under Bauddha rule.

There are no teachers who give gratuitous instruction. The teachers are thus remunerated:

2	receive monthly wages only, ...	Rs.	6	0	0
8	,, ,, fees only, ...	,,	7	5	0
1	,, ,, wages and subsistence-money, ...	,,	2	8	0
5	,, ,, fees and uncooked food, ...	,,	11	0	9
10	,, ,, fees and subsistence-money, ...	,,	17	1	9
10	,, ,, fees and weekly presents, ...	,,	10	15	6
9	,, ,, fees and annual presents, ...	,,	12	0	9
2	,, ,, fees, uncooked food, and subsistence-money, ...	,,	3	0	3
1	,, ,, fees, uncooked food, and weekly presents, ...	,,	3	15	0
2	,, ,, fees, uncooked food, and annual presents, ...	,,	2	12	3
11	,, ,, fees, subsistence-money, and weekly presents, ...	,,	17	5	9
24	,, ,, fees, subsistence-money, and annual presents, ...	,,	39	14	6
23	,, ,, fees, weekly presents, and annual presents, ...	,,	59	1	9
1	,, ,, fees, uncooked food, subsistence-money, and weekly presents, ...	,,	0	9	3
1	,, ,, wages, uncooked food, subsistence-money, and annual presents, ...	,,	1	9	9
3	,, ,, fees, uncooked food, subsistence-money, and annual presents, ...	,,	7	4	0
1	,, ,, wages, uncooked food, weekly presents, and annual presents, ...	,,	3	11	6
39	,, ,, fees, uncooked food, weekly presents, and annual presents, ...	,,	81	6	0

80	receive	monthly	fees, subsistence-money, weekly presents, and annual presents,	Rs. 173	2 0
52	,,	,,	fees, uncooked food, subsistence-money, weekly presents, and annual presents,	,, 125	0 9

Thus 285 teachers receive in all Rs. 585-12-6, which averages to each teacher Rs. 2-0-10 per month.

For school-houses the teachers in this district have recourse to the various expedients adopted in the Bengal districts, and amongst others employ shops, sugar-houses, thresholds and verandas of private dwellings, and vacant spaces at the sides of the roads.

In 285 schools the total number of scholars is 3,090, giving to each school an average of 10.8. The average age of the scholars at the time when the different schools were visited was 9.3 years; their average age at the time when they entered school was 7.9 years; and the average age at the time when they would probably leave school was 15.7 years. The average period passed at school would thus appear to be between seven and eight years.

Of the scholars 172 are Musalmans, and 2,918 are Hindus, of whom 14 were absent at the time when the schools were visited. The following are the castes of the latter and the number of each:

Gandhabanik,	540	Suvarnabanik,	31	Kandu,	9
Magadha,	468	Dosad,	23	Yugi,	8
Teli,	271	Pashi,	22	Beldar,	8
Brahman,	256	Aguri,	21	Bundela,	4
Kayastha,	220	Luniar,	21	Patowar,	4
Kairi,	200	Kansyabanik,	20	Vaishnava,	2
Rajput,	150	Kshatriya,	18	Khatki,	2
Kahar,	102	Kalawar,	18	Chhatri,	1
Halwaikar,	66	Mali,	16	Tanti,	1
Sunri,	56	Tamli,	16	Barayi,	1
Kurmi,	55	Bhatta,	15	Bäiti,	1
Swarnakar,	51	Banawar,	14	Dhoba,	1
Mahuri,	42	Sanyasi,	14	Musahar,	1
Napit,	39	Lohar,	13	Churihara,	1
Göala,	38	Lahari,	13	Kayali,	1
Barhai,	35	Kumar,	10	Mahla,	1

The small number of Kayastha scholars contrasts with the almost exclusive possession by that caste of the business of vernacular teaching; and we meet here also for the first time with three inferior castes each of which furnishes a larger number of scholars than the brahman-caste. The very low and degraded castes, as the *Dosad*, *Pashi*, *Luniar*, &c. are comparatively numerous and have begun here also to seek a participation in the benefits of vernacular instruction.

In Behar leaves are not in use as a material for writing on: in the second and third stages of instruction the wooden-board and brazen-plate are exclusively employed. The following is the distribution of the scholars into the four established grades:

(a)	scholars who write on the ground,	.....	1506
(b)	,, ,,	on the wooden-board, ...	1503
(c)	,, ,,	on the brazen-plate, ...	42
(d)	,, ,,	on paper, ...	39

In 36 schools commercial accounts only; in 20 schools agricultural accounts only; in 229 schools both commercial and agricultural accounts are taught; and in only two schools vernacular works are employed. The works of this description are the *Dan Lila* and *Dadhi Lila* already described; *Sudam Charitra*, an account of Sudam, one of the juvenile companions of Krishna; *Ram Janma*, an account of the birth of Ram, translated from the Ramayana by Tulasi Das; and the *Sundar Kanda* of the Ramayana, one of the books of that poem—all in the Hindi language.

District of Tirhoot.

The 16 Thanas of this district contain in all 80 Hindi schools, of which one village contains three, six villages contain two each, and sixty-five villages contain one each.

The number of teachers is also 80 and their average age is 34.8 years. They are all Hindus, and are thus divided in respect of caste.

Kayastha, ... 77 | Gandhabanik, ... 2 | Brahman,..... 1

This sufficiently shows that here also the writer-caste is almost exclusively engaged in the business of teaching common schools.

There are no teachers who give gratuitous instruction; and the teachers are thus remunerated:

1	receives	monthly wages only, ...	Rs.	0	10	0
3	,,	,, fees only, ...	,,	0	14	0
1	,,	subsistence-money, only, ...	,,	1	4	9
1	,,	monthly wages and uncooked food,.....	,,	2	8	0
1	,,	,, wages and subsistence-money,..	,,	2	0	0
6	,,	,, fees and subsistence-money,....	,,	9	2	6
1	,,	,, fees and weekly presents,.....	,,	0	4	6
9	,,	,, fees and annual presents, ...	,,	9	10	6
1	,,	weekly presents, and annual presents, ..	,,	2	11	9
2	,,	monthly wages, uncooked food, and subsistence-money, ...	,,	2	4	0
3	,,	,, fees, uncooked food, and subsistence-money,.....	,,	3	4	0
1	,,	,, fees, uncooked food, and annual presents, ...	,,	0	8	0
4	,,	,, fees, subsistence-money, and weekly presents, ...	,,	4	10	0
1	,,	,, wages, subsistence-money, and annual presents, ...	,,	3	4	3
11	,,	,, fees, subsistence-money, and annual presents,, ...	,,	30	3	3
7	,,	,, fees, weekly presents, and annual presents, ...	,,	4	3	9
12	,,	,, wages, uncooked food, subsistence-money, and weekly presents,	,,	21	10	6
5	,,	,, fees, uncooked food, subsistence-money, and weekly presents,	,,	8	6	6
1	,,	,, fees, uncooked food, subsistence-money, and annual presents,	,,	0	13	6
1	,,	,, fees, uncooked food, weekly presents, and annual presents,..	,,	1	1	9
1	,,	,, wages, subsistence-money, weekly presents, and annual presents,	,,	1	5	0
4	,,	,, fees, subsistence-money, weekly presents, and annual presents,	,,	7	10	3
3	,,	,, fees, uncooked food, subsistence-money, weekly presents, and annual presents, ...	,,	4	13	6

Thus eighty teachers receive in all Rs. 123-4-3, which averages to each teacher R. 1-8-7 per month.

Among the eighty teachers there are only two that have school-houses, and those are miserable huts, one built, at a cost of five and the other at

a cost of three rupees. The others accommodate their scholars in verandas, shops, out-houses, baithak-khanas, &c.

In eight schools the total number of scholars is 507, giving to each school an average of 6.3. The average age of the scholars at the time that the schools were visited was 9.2 years; their average age at the time when they entered school was 5.03 years; and their average age at the time when they would probably leave school was 13.1 years. The average period passed at school would thus appear to be about eight years.

Of the scholars 5 are Musalmans and 502 are Hindus, all of whom were present when the schools were visited. The following are the castes of the Hindu scholars and the number of each:

Sunri, ... 72	Kandu, ... 18	Napit, ... 4
Rajput, ... 62	Aguri, ... 17	Kamar, ... 4
Kayastha, ... 51	Kurmi, ... 11	Kansari, ... 4
Kalal, ... 40	Luniar, ... 9	Kaivarta, ... 2
Gandhabanik, ... 32	Göala, ... 8	Chhaipikar, ... 2
Teli, ... 29	Kshatriya, ... 7	Parasua, ... 2
Mayra, ... 28	Mahla, ... 6	Kahar, ... 2
Brahman, ... 25	Kairi, ... 5	Lahari, ... 2
Swarnakar, ... 25	Dhanuk, ... 5	Sutar, ... 2
Magadha, ... 18	Pashi, ... 5	Khatki, ... 1
	Tamli, ... 4	

Of all the districts I have visited vernacular instruction is here at the lowest ebb, denoted both by the small number of schools and the small proportion of scholars. As in the preceding district, the number of scholars of the writer-caste is less than even the number of teachers of that caste; and there are not fewer than seven castes each yielding a greater number of scholars than the brahman-caste to which they are inferior in social estimation. It will be seen from the list, that the very low castes as the *Luniar, Mahla, Kairi, Dhanuk, Pashi,* &c. have here also begun to seek the advantages of instruction in the common schools.

The following is the distribution of the scholars into the four established grades of instruction:

(a)	Scholars who write on the ground, ...	250
(b)	,, ,, on the wooden-board, ...	172
(c)	,, ,, on the brazen-plate, ...	55
(d)	,, ,, on paper, ...	30

In three schools commercial accounts only; in four agricultural accounts only; and in fifty-eight both accounts are taught. In one school commercial accounts and vernacular works; in four agricultural accounts and vernacular works; and in ten both accounts and vernacular works are taught.

The vernacular works read are *Dan Lila*, *Gita Govinda*, and *Ram Janma* formerly described; and *Surya Purana*, a translated extract from the Purana of that name. *Sundar Sudama* is another native work which was stated to be occasionally read in the common schools, but I did not meet with it, nor could I ascertain whether it was the same with *Sudam Charitra* formerly mentioned. Those productions are written in the Hindi language and Nagari character; but in the northern and eastern parts of the district the Trihutiya is prevalent, which as a character is nearly identical with the Bengali, and as a language differs from the Hindi and Bengali chiefly in its inflections and terminations.

SECTION VI.—*General Remarks on the State of Vernacular Instruction.*

It may be useful to bring under one view the principal conclusions deducible from the preceding details which include all the information I have collected respecting the state of education in the common schools of the country.

First.—The languages employed in the communication of vernacular instruction are of course chiefly Bengali in the Bengal, and Hindi in the Behar districts. In Burdwan Bengali and in South Behar Hindi are exclusively used; but in Midnapore Uriya is largely employed as well as Bengali; in the city of Moorshedabad and in the district of Beerbhoom Hindi is used to a very limited extent in addition to Bengali; and in some parts of Tirhoot Trihutiya in addition to Hindi prevails as the language of conversation, of verbal instruction, and of correspondence, but it is never employed as the language of literary composition.

Second.—Vernacular instruction prevails to a greater extent in the Bengal than in the Behar districts visited. Comparing the two districts of each province that have been most thoroughly investigated, South Behar and Tirhoot are found to contain 365 common schools, and Beer-

bhoom and Burdwan 1,041. In the latter the proportion of scholars in each school is also greater. In Tirhoot the proportion is 6.3 to each school; in South Behar 10.8; in Beerbhoom 15.4; and in Burdwan 20.9.

Third.—Both in Bengal and Behar the business of teaching common schools is chiefly in the hands of the Kayastha or writer-caste. In the Bengal districts this hereditary privilege has been largely invaded by other castes both superior and inferior to the Kayastha, but still so as to leave the latter a decided majority in the class of vernacular teachers. In the Behar districts this privilege is enjoyed in nearly its pristine completeness. The following is a comparison of the number of Kayastha teachers with those of other castes.

	Total teachers.	*Writer caste.*	*Other castes.*
Moorshedabad, ...	67	39	28
Beerbhoom, ...	412	256	156
Burdwan, ...	639	369	270
South Behar, ...	285	278	7
Tirhoot, ...	80	77	3

This is not an idle fact. It is one of the tests that may be applied to judge of the comparative integrity of native institutions and of the comparative condition of the people in different districts. Both the Bengal and Behar districts need an improved system of vernacular instruction; but the former appear to have undergone a social change, partaking of the nature of a moral and intellectual discipline, which removes prejudices still to be met and provides facilities not yet to be found in the latter.

Fourth.—The reality of this social change in the one class of districts and its absence in the other become further apparent by a consideration of the castes by which vernacular instruction is chiefly sought. Hindu society on a large scale may be divided into three grades; first, brahmans who are prohibited by the laws of religion from engaging in worldly employments for which vernacular instruction is deemed the fit and indispensable preparation; second, those castes who though inferior to brahmans are deemed worthy of association with them or to whom the worldly employments requiring vernacular instruction are expressly assigned; and third, those castes who are so inferior as to be deemed unworthy both of

association with brahmans and of those worldly employments for which vernacular instruction is the preparation. This would exclude the first and third grades from the benefits of such instruction, and in the Behar districts few of them do partake of it; while in the Bengal districts the proportion of both is considerable.

Fifth.—As another point of comparison, it is worthy of note that in each of the Bengal districts a greater or less number of the teachers bestow their instructions gratuitously, and even teachers who are paid instruct many scholars who pay nothing; while in the Behar districts I did not discover any instance in which instruction was given without compensation. The greater poverty of the people in Behar than in Bengal may in part explain this fact; but the principal reason probably is that the same religious merit and social consideration are not attached to learning, its possession, and diffusion, in the former as in the latter province.

Sixth.—In the preceding details an attempt has been made to describe the various modes in which the teachers of common schools are remunerated, and to ascertain the mean rate of payment in each district, reducing all the items to a monthly estimate. The mean rate

is, in the city and district of Moorshedabad, ...	Rs.	4	12	9
in the district of Beerbhoom, ...	„	3	3	9
in the district of Burdwan, ...	„	3	4	3
in the district of South Behar, ...	„	2	0	10
in the district of Tirhoot, ...	„	1	8	7

The returns on this subject are to be taken with some explanations. It is possible that some sources of regular profit to teachers in themselves insignificant, but to them not unimportant, may have been overlooked; and occasional profits, such as presents from old scholars, are too fluctuating and uncertain to be known or estimated. Teachers moreover often add other occupations to that of giving instruction; and when a teacher does not have recourse to any other employment, his income from teaching is most frequently valued chiefly as his contribution to the means of subsistence possessed by the family to which he belongs, since by itself it would be insufficient for his support. When a teacher is wholly dependent upon his own resources, and those are limited to his income in that capacity, the rate of payment is invariably higher..

Seventh.—The mutual disposition of Hindus and Musalmans towards each other is not an unimportant element of society in this country, and it may be partly estimated by the state of vernacular instruction. In the Beerbhoom and Burdwan districts there are thirteen Musalman teachers of Bengali schools; in the South Behar and Tirhoot districts there is only one Musalman teacher of a Hindi school, and that one is found in South Behar. In the Beerbhoom and Burdwan districts there are 1001 Musalman scholars in Bengali schools; and in the South Behar and Tirhoot districts 177 Musalman scholars in Hindi schools, of whom five only are found in Tirhoot. The Musalman teachers have Hindu as well as Musalman scholars; and the Hindu and Musalman scholars and the different castes of the former assemble in the same school-house, receive the same instructions from the same teacher, and join in the same plays and pastimes. The exception to this is found in Tirhoot, where there is not one Musalman teacher of a Hindi school and only five Musalman scholars in the schools of that class. As far as I could observe or learn, the feeling between those two divisions of the population is less amicable in this district than in any of the others I have visited.

Eight.—The distribution of vernacular instruction amongst the different classes of native society, considered as commercial, as agricultural, or as belonging determinately to neither, may be approximately estimated by a reference to some of the preceding details. Commercial accounts only are chiefly acquired by the class of money-lenders and retail-traders; agricultural accounts only by the children of those families whose subsistence is exclusively drawn from the land; and both accounts by those who have no fixed prospects and who expect to gain their livelihood as writers, accountants, &c. The following Table shows the number of schools in which each sort of accounts is taught separately or both together.

	Commercial Accounts only.	*Agricultural Accounts only.*	*Commercial and Agricultural Accounts.*
Moorshedabad, ...	7	14	46
Beerbhoom, ...	36	47	328
Burdwan, ...	2	5	609
South Behar, ...	36	20	229
Tirhoot, ...	4	8	68

This statement tends to show that vernacular instruction is chiefly sought by the class neither strictly commercial nor strictly agricultural, but it must be considered only an approximation to the truth, for it is evident that scholars who wish to acquire commercial accounts only or agricultural accounts only may attend a school in which both accounts are taught. Still if the demand for both accounts was not general schools in which both are taught would not be so numerous.

Ninth.—Exclusive of native accounts taught in native schools and Christian instruction communicated in missionary schools, we have here some means of judging of the extent to which written works are employed in the former and of the nature of those works. The following table exhibits the number of schools in which native written works are, and the number in which they are not, employed:

	Native schools in which written works are employed.	*Native schools in which written works are not employed.*
Moorshedabad,	39	28
Beerbhoom,	13	398
Burdwan,	426	190
South Behar,	2	283
Tirhoot,	11	68

With regard to the nature of these works, the employment of the Amara Kosha, the Ashta Sabdi, Ashta Dhatu, Sabda Subanta, and the verses of Chanakya as school-books in some of the vernacular schools of the Bengal districts indicates a higher grade of instruction than I had previously believed to exist in those schools. With the exception of the verses of Chanakya, the other works mentioned are grammatical, and their use is said to have been at one time general, which would imply that they are the remains of a former superior system of popular instruction preparatory, in the case of those who could follow it up, to the more enlarged source of learned study. The remaining works used in the common schools rank low as compositions, and consist for the most part of the praises and exploits of the gods recognized by the established religion of the country.

Most of the topics notified under this section would admit of extended illustration but I have preferred merely suggesting them to the reflection of the readers of this report.

Section VII.—*Sanscrit Schools.*

The next class of schools is that in which the literature, law, philosophy, and religion of the Hindus are taught through the medium of the Sanscrit language; and with reference to the number of seminaries and students, the nature of the influence which learned Hindus possess, and the amount of the population over whom it is exercised, this can be considered inferior it importance only to the class of vernacular schools from which the great body of the people derive the chief part of the instruction they receive.

City and District of Moorshedabad.

In twenty thanas of this city and district there are 24 Sanscrit schools with the same number of teachers whose average age is 46.2 years. All the teachers are brahmans, 13 being Varendra, 8 Rarhi, and 3 Vaidika brahmans.

The various sources of income to vernacular teachers, as far as they could be ascertained, were reduced to a monthly rate; but the receipts of learned teachers although generally larger in amount, are obtained at such uncertain intervals that they found it more convenient to give me an annual estimate. The average of the annual receipts of 24 teachers is 123 rupees, derived principally from the presents received on the occasion of ceremonial invitations, and occasionally from other sources. One teacher receives a pension from Government of five rupees per annum paid quarterly. I could not ascertain the origin of this payment. Another teacher has a pension of 60 rupees per annum originally bestowed by Rani Bhawani and paid through the Government. The first order of Government on the subject is dated 12th November 1799; on the 17th July 1822 the Collector reported the institution to be well attended and the pensioner qualified; and on the 10th September of the same year the Board of Revenue authorized the present incumbent to receive the allowance in succession to his father. As far as I could ascertain the sole object of the endowment is the encouragement of learning without any reference either to religious worship or hospitality to strangers. A third teacher holds an endowment of ten bighas of land yielding about one rupee per bigha per annum: it is the remnant of 100 bighas originally granted by Raja Rama Kanta to his grandfather and subsequently divided and sub-divided amongst descendants who do not belong to the profession of learning, from which it would appear that the

object of the endowment has been in a great measure defeated. It was stated to me that the original *sanad* for 100 bighas was lost, but that a certificate of the validity of the endowment given by Mr. Hely, the collector of 1801, is in existence.

Connected with the present means of subsistence enjoyed by learned teachers is a consideration of the amount of encouragement formerly given to the same class. One teacher stated that at one time he received five rupees a month from one and four rupees a month from another neighbouring zamindar, both of whom had discontinued these payments for the last three years on the plea of diminished means. The pandit did not appear to doubt that the cause assigned was the real one. In another case it was stated that about ten or twelve years ago an endowment of 60 rupees a year established by Rani Bhawani and paid through the Government was discontinued. It was paid first to Jayarama Nyaya Panchanana and afterwards to his nephew Chandreshwar Nyayalankara, on whose death it was withheld as he left no heir. Those who mentioned this endowment considered that it was exclusively designed for the encouragement of learning and that it was intended to be of permanent obligation. A similar opinion was not expressed respecting numerous other endowments stated to have been resumed about 20 or 25 years ago, and amounting to 8,000 or 10,000 rupees per annum. They were grants of the Rani Bhawani, and were enjoyed by upwards of thirty individuals, but it was distinctly admitted that they had been given only for life and that the resumption was proper. The object of these endowments was stated to be the encouragement of learning, which was very carefully distinguished from the object of certain other endowments established by the same Rani and still enjoyed to the extent of 30,000 rupees by upwards of sixty persons, brahmans, vaishnavas, female devotees, musalman faqirs, and reduced zamindars. The information I obtained respecting those resumed endowments was not of that determinate character which it would have been satisfactory to me to report; and I endeavoured to procure more precise details in the collector's office but without success. I shall not be surprised if the statements made to me should be found erroneous, and I have the satisfaction of knowing that means have been taken to obtain through the appropriate channel of resumption-officers complete information respecting endowments for educational purposes whether resumed or unresumed, with the purpose of faithfully applying all that may be discovered to their legitimate objects.

Krishnanatha Nyaya Punchanana the pandit already mentioned as enjoying an endowment of 60 rupees per annum paid through the Government, possesses a distinguished reputation amongst learned natives throughout Bengal. Several of his pupils are settled as teachers of learning at Nuddea; he is in official employment as the pandit attached to the court of the civil and sessions judge of Moorshedabad; and both his learning and office, as well as his wealth, which amounts however only to a moderate competence, give him high consideration in native society. The only species of literary composition he appears to have attempted is that description of propositions which it is usual for the professors of logical philosophy to discuss at the meetings of the learned. None of the other pandits are authors.

Almost every pandit has a separate school-house either built at his own expense or at the cost of a former or present benefactor. The amount varies from 25 rupees to 400 and of course the extent of the accommodation varies with the outlay.

In 24 Sanscrit schools there are 153 students averaging 6.3 to each school. Of the total number of students 106 were present and 47 absent at the time the schools were visited; 41 are natives of the villages in which the schools are situated and 112 natives of other villages; and one is of the kayastha or writer caste, and 152 are brahmans.

The following are the different studies pursued in these schools and the number of students engaged in each at the time the schools were visited.

Grammar, ...	23	Law, ...	64
Lexicology, ...	4	Logic, ...	52
Literature, ...	2	Mythology, ...	8

The age of each student was recorded with reference to three distinct periods; viz. the age at which he commenced the study he was then pursuing, his present age, and the probable age at which he would complete the study of the branch of learning on which he was then engaged. It will be noted that two of these periods are certain and that one is prospective and conjectural. The following is the average age, at each period, of the students belonging to each branch of learning:

Grammar, ...	11.9	15.2	18.8
Lexicology, ...	18.	19.2	20.2

Literature, ...	16.	25.	26.5
Law, ...	23.6	28.7	33.2
Logic, ...	21.	26.5	34.6
Mythology, ...	29.1	31.1	33.6

Grammar, lexicology, and literature which includes poetical and dramatic productions, although begun in succession are generally studied simultaneously and the same remark is in some measure applicable to law and logic. Taking however each branch of learning separately it would appear that the study of grammar occupies about seven years; lexicology about two; literature about ten; law about ten; logic about thirteen; and mythology about four.

In describing the works employed as text-books in each branch of learning all that can be attempted in this place is to give the names of the principal books. In grammar the *Mugdhabodha* with the Ramtarkavagisi commentary and the *Kalapa* with the commentary of Trilochana Dasa are chiefly used. In lexicology the *Amara Kosha* is the only work employed. In general literature the *Hitopadesa* and *Bhatti Kavya* are read. In law, the following Tatwas or treatises of Raghunandana, viz. *Tithi, Prayaschitta, Udbaha, Suddhi Sraddha, Ahnika, Ekadasi, Malamasa, Samayasuddhi,* and *Jyotisha* are first studied; and these are followed by the *Dayabhaga* and *Prayaschitta Viveka.* In logic the works in use are the Mathuri commentary of *Vyapti Panchaka;* the Jagidasi commentary of *Purva Paksha, Savyabhichara,* and *Kevalanwaya;* and the Gadadhari commentary of *Avayava* and *Satpratipaksha* all of course including their respective texts: the *Sabdasaktiprakasika* by Gadadhar is also read. In mythology the *Bhagavata Purana,* and the *Bhagavad Gita* a book of the Mahabharata, are read.

Students as well as teachers sometimes receive presents on public occasions, and in certain seasons of the year the more indegent travel about as religious mendicants, the small sums thus obtained being employed to defray those expenses which their relations or teachers do not enable them to meet. Of the 24 Sanscrit schools the students of 10 receive nothing in either of the ways above mentioned, and the students of 14 receive various sums the annual average of which is Rs. 7-13. This is the annual average, not to each student, but to all the students of each school taken collectively; and with reference to the average number of students in each school it gives little more than a rupee annually to each student.

District of Beerbhoom.

This district contains 56 Sanscrit schools of which one village contains five and another three; four villages contain two each; and forty villages contain one each.

The number of teachers is 58, of whom 53 are Rarhi and four are Varendra brahmans, and one is of the Vaidya or medical caste. The number of teachers is greater by two than the number of schools, one school being taught by a father and son and another by an uncle and nephew. The average age of the teachers is 45.6 years.

Two of the teachers receive no invitations or presents, but like most of the rest give their instructions gratuitously to the students. The others derive their support from the following sources:

50 teachers estimate that they receive annually at assemblies to which they are invited, ...	Rs.	2528
1 teacher receives in the form of presents and annual salary,	,,	150
1 receives in the form of annual salary, ...	,,	60
1 receives in the form of fees and perquisites, ...	,,	43-8
1 receives in the form of presents, salary, and fees, ...	,,	108

Thus 54 teachers receive in all Rs. 2889-8 which averages to each teacher Rs. 53-8-1 per annum. One of those who receive nothing supports himself and contributes to the support of his pupils by farming. One of those who accept invitations and presents adds to his income by the ceremonial recitation of the puranas; another has the proceeds of a temple assigned to him by the officiating brahman; and a third refuses to accept invitations and presents from all of the Sudra caste. One teacher now dependent on occasional presents formerly had an annual allowance of 100 rupees from the Rani Bhawani which has been discontinued since her death; and in another case the inhabitants of the village subscribed to give the father of the present teacher an endowment of sixty bighas of land for which they paid the zamindar 24 rupees a year, but since the death of the father the zamindar has resumed the land although he still requires and receives the increased revenue from the villagers. The sole object of the endowment was the encouragement of learning. Three teachers are in the enjoyment of endowments of land consisting, two of 25 bighas each, and one of about 50 bighas. It is the medical teacher who receives rupees 108

mentioned above, which sum includes both presents and an annual allowance from his patron and also the proceeds of his general practice.

Among the learned teachers of this district the following are the names of those who claim the distinction of being authors, and of the works they profess to have written :

Jagaddurlabha Nyayalankara, dwelling at Nandur in the Sakalyapur thana, has written four works in Sanscrit; first, *Uddhava Chamatkar* containing 175 slokas relating to an incident in the life of Krishna connected with his friend Uddhava ; second, a commentary on the preceding; third, *Pratinataka* a drama divided into seven parts containing 532 slokas on the history of Rama; and fourth, a commentary on the preceding.

Viseswar Siddhantavagis, dwelling at Tikuri in the Ketugram thana, has written a work in Sanscrit called *Duti Sambad* containing 41 slokas on the history of Krishna.

Viswambhar Vidyaratna, the medical teacher, dwelling at Sonarundi in the Ketugram thana, is now engaged in the composition of a work in Sanscrit in support and illustration of the doctrines of Susrusha Charaka, a medical text book : he purposes printing his own production.

Rukmini Kanta Vidyavagis, dwelling at Banwari Abad in the Ketugram thana, professes to have written the following works; first, a commentary called *Vichar Tarangini* containing 400 pages in prose on Alankara Kaustubha a work on rhetoric; second, *Rasa Tarangini* containing 80 pages in verse on the amours of Krishna; and third *Banamali Charitra Chandrica*, a drama of about 100 pages in mixed verse and prose, chiefly in Sanscrit, but intermixed with the Pracrita, Magadhi, Sauraseni, Maharashtri, Paisachi, and Apabhransa dialects according to the characters of the persons introduced.

Good school-houses are not common in this district particularly towards the north and west. The teachers very frequently accommodate their pupils in baithak-khanas and chandi mandaps. One school-house built by a patron cost 1200 rupees and another built by the teacher cost five rupees. There are others of an intermediate character, but generally built by the teachers.

In 56 Sanscrit schools there are 393 students averaging 7.01 to each school; of the students one is a Daivajna, a degraded class of brahmans; three are Vaishnavas or followers of Vishnu; nine are Vaidyas or of the medical caste; and the rest are regular brahmans. The natives of the villages in which the schools are situated amount to 254 and those of other villages to 139; and the average age of 371 students was 20.7 years. The following is an enumeration of the studies pursued and the number of students attending to each:

Grammar,	274	Logic,	27
Lexicology,	2	Vedanta,	3
Literature,	8	Medicine,	1
Rhetoric,	9	Mythology,	8
Law,	24	Astrology,	5

It will be observed that while the number of students of the medical caste is nine, there is only one actually engaged in the study of medical works. The reason is that before commencing the study of medical works, it is deemed requisite to pass through a course of grammar and general literature, and in this preliminary course the remaining eight students were engaged when the school in question was visited.

In grammar, the works used as text-books are *Panini* with the Kaumudi commentary, *Sankshipta Sar* with the Goyichandri commentary, and the *Mugdhabodha;* in lexicology the *Amara Kosha;* in literature the *Bhatti Kavya, Raghuvansa, Naishadha* and *Sakuntala;* in rhetoric the *Kavya Prakasa, Kavya Chandrica,* and *Sahitya Darpana;* in law the *Tithi, Ahnika,* and *Prayaschitta* Tatwas of Raghunandana, and the *Daya Bhaga;* in logic the Jagadisi commentary of *Siddhanta Lakshana* and *Vyaddhikaranadharmavachinnabhava,* and the Mathuri commentary of the *Vyapti Panchaka;* in the *Vedanta* or theology of the Veds, the *Vedanta Sara;* in medicine *Nidana;* in mythology the *Bhagavata Purana;* and in astrology the *Samaya Pradipa* and *Dipika.*

The students of 21 schools receive nothing in the form of presents or by mendicancy. Those of 35 schools receive Rs. 252-12, averaging about Rs. 7-3-6 annually to students collectively of each school.

District of Burdwan.

This district contains 190 Sanscrit schools of which two villages contain six each; one village contains five; three villages contain four each;

seven villages contain three each; twenty-seven villages contain two each; and eighty-six villages contain one each.

The number of learned teachers is the same as the number of schools and their average age is 45.2 years. One hundred and eighty are Rarhi, four Verandra, and two Vaidika brahmans; and four are of the Vaidya or medical caste.

The following are the annual receipts estimated by themselves, of the whole body of teachers:

185	receive in the form of presents at assemblies, ...	Rs.	10,928
1	receives in presents and monthly allowance, ...	,,	376
2	receive by medical practice, ...	,,	500
1	receives by medical practice and in the form of monthly allowance, ...	,,	156
1	a medical professor, practises as well as teaches gratuitously.		

Thus 189 professors of learning receive in all Rs. 11,960, averaging to each per annum Rs. 63-4-5. Of the two teachers who receive monthly allowances one is a learned brahman and the other a learned vaidya, and the Raja of Burdwan is the patron of both. There are only two teachers holding endowments of land, one amounting to eight and the other to ten bighas of land, the former yielding about eighteen and the latter about fifteen rupees a year.

Kalidasa Sarvabhauma, dwelling at Ambika in the Culna thana, has made a translation into easy Sanscrit and also into Bengali of those portions of Menu and Mitakshara which relate to criminal law; and also a translation into Bengali of that portion of the Mitakshara which treats of the law of usury.

Gurucharana Panchanana, dwelling at Baguniya in the Ganguriya thana, is the author of a drama in Sanscrit, entitled *Srikrishna Lilambudhi*, containing 50 leaves or 100 pages, in mixed prose and verse on the amours of Krishna.

Iswarachandra Nyáyaratna, dwelling at Bara Belun in the Balkrishna thana, has written three works in Sanscrit, viz. *Gaura Chandramrita* on the incarnation of Chaitanya; *Manoduta*, legendary; and *Mukti Dipika*, a comparative view of the means of obtaining final absorption according to the six schools of philosophy. These three works contain

about 1,200 slokas. He is also engaged on a commentary illustrative of the Nyaya doctrine.

Krishnamohana Vidyabhushana, dwelling at Mahtab in the Balkrishna thana, claims to have written a commentary on Alankara Kaustubha, a work on rhetoric, containing 300 leaves or 600 pages; and *Bayu Duta*, a work of general literature in verse, containing 10 or 12 leaves.

The most voluminous native author I have met with is Raghunandana Goswami, dwelling at Maro in the Potna thana. The following is an enumeration of his works. 1. A commentary on the Chandomanjari, a treatise on prosody, so framed as to express the praises of Krishna. 2. A commentary on Santi Sataka, a work on abstraction from the world. 3. *Sadachara Nirnaya*, a compilation from the laws on the Vaishnava ritual containing 140 leaves or 280 pages in prose and verse: a copy is in my possession. 4. *Dhatu Dipa*, a metrical explanation of Sanscrit roots in the order of the ten conjugations, containing 500 slokas. 5. *Aunadika Kosha*, a metrical dictionary of works comprising the Unadi postfixes in two parts, of which one contains words having more meanings than one, and the other words of only one meaning, 300 slokas. 6. *Rogarnava Tarini*, a compilation from various medical works on the treatment of disease, containing 174 leaves or 348 pages, part being in verse extending to 6,000 slokas. 7. *Arishta Nirupana*, a description of the various signs or symptoms of approaching death, a compilation in verse of 400 slokas, contained in 14 leaves or 28 pages. 8. *Sarira Vivritti*, a treatise on the progress of gestation and on the seats in the human body of the various humours, &c. in prose and verse, comprised in 22 leaves or 44 pages. 9. *Lekha Darpana*, on letter-writing, principally in prose, 15 leaves or 30 pages. 10. *Dwaita Siddhanta Dipika*, a defence of the distinction between the human and divine spirits in opposition to pantheism, contained in 71 leaves or 142 pages. 11. *Hariharastotra*, the praises of Vishnu and Siva, in 9 slokas, so composed that every sloka has two senses of which one is applicable to Vishnu and the other to Siva: a copy is in my possession. 12 *Siva Sarmadastotra*, 8 slokas, containing a double sense, one expressing the praises of Siva, and the other some different meaning. 13. A commentary on the preceding. 15. *Yamakavinoda*, 8 slokas, containing the praises of Krishna, written in a species of alliteration by a repetition of the same sounds: a copy is in my possession. 14. A commentary on the preceding: a copy is in my possession. 16. *Bhavanuprasa*,

8 slokas, containing the praises of Krishna, in a species of alliteration. 17. *Antaslapika*, 4 slokas, in question and answer so framed that the answer to one question contains the answers to all the questions in the same sloka. 18. *Radha Krishnastotra*, 8 slokas, containing the praises of Radha and Krishna, and so framed that they may be read either backward or forward. 19. A commentary on the above consisting of 2 leaves or 4 pages. 20. A specimen of *Alata Chakra Bandha*, 2 slokas, so framed that each sloka contains materials for 64 slokas by the transposition of each letter in succession from the beginning to the end, first the thirty-two syllables from left to right, and afterwards the thirty-two from right to left. 21. *Sansaya Satani*, a commentary on the Bhagavata Purana, now in progress of composition. 22. A commentary on Yama Shatpadi which contains the praises of Narayana by Yama. 23. *Stavakadamba*, 76 slokas, containing the praises of Saraswati, Ganga, Yamuna, Nityananda, Chaitanya, Vrindavana, Krishna and Radhika. 24. *Govindarupamrita*, 41 slokas, containing a description of the qualities of Krishna. 25. *Krishna Keli Suddhakar*, 400 slokas, on the loves of Radha and Krishna, principally occupied with the period extending from the jealousy of Radha to her reconciliation with Krishna. 25. Commentary on the above of 37 leaves or 74 pages. 26. *Govinda Mahodaya*, 800 slokas, containing the history of Radha's eight female friends or attendants. 27. *Govinda Charitra*, 350 slokas, containing the lamentations of Radha on account of her separation from Krishna. 28. *Bhakta Mala*, 5,000 slokas, explanatory of the different forms in which Krishna has been propitious to his votaries, translated from Marwari into Sanscrit. 29. *Durjnana Mihira Kalanala*, a defence of the doctrine of the Vaishnavas. 30. *Bhakta Lilamrita*, a compilation from the eighteen puranas of every thing relating to Krishna. 31. *Parakiya Mata Khandana*, an attempt to establish that the milkwomen of Virindavana with whom Krishna disported were his own wives, and not those of the milkmen of that place. 32. A commentary on Kavi Chandra's praise of Hara and Gauri (Siva and Parvati) consisting of 10 leaves or 20 pages. 33. *Desika Nirnaya*, a compilation on the qualifications of a spiritual guide and on the tests by which one should be selected: a copy is in my possession. 34. A commentary on Srutyadhyaya, one of the books of the Bhagavata Purana on the history of Radha and Krishna, consisting of 22 leaves or 44 pages. 35. *Krishnavilasa*, 109 slokas, on the amours of Krishna. The preceding works are written in Sanscrit: the following chiefly in Bengali, viz. 36. *Rama Rasayana*, the history of Rama, written on 889 leaves or 1,778 pages, containing 30,000 slokas.

37. *Patra Prakasa*, 8 leaves or 16 pages on letter writing, the example in Sanscrit and the explanation in Bengali.

Ram Comala Kavibhushana of the medical caste, dwelling at Burdwan in the Burdwan thana, has written *Nayanananda Nataka*, a drama of about 300 slokas, illustrative of the life and actions of the late Raja of Burdwan; and *Vadarthadarsa*, a treatise on grammar, contained in about 50 leaves or 100 pages.

Radha Kanta Vachaspati, dwelling at Chanak in the Mangalkot thana, has written the following works, viz. *Nikunjavilasa*, a drama consisting of 60 leaves or 120 pages, illustrative of the loves of Radha and Krishna, and written in Sanscrit, Pracrit, Paisachi, Apabhransa, Maharashtri, Magadhi, and Sauraseni; *Surya Panchasata*, a poem in praise of the sun, consisting of 30 leaves or 60 pages; and *Durga Sataka*, containing the praises of Durga in a hundred slokas.

The majority of the teachers have school-houses either built at their own charge, or at the expense of patrons and friends, or by the subscriptions of the most respectable inhabitants of the village where the school is situated. In those instances in which there is no regular school-house, the Baithak-khana or Chandimandap of the pandit or of some wealthy friend answers the purpose.

In 190 Sanscrit schools there are 1,358 students averaging 7.1 to each school. Of the total number 590 are natives of the villages in which the schools are situated and 768 natives of other villages. They are thus distributed in respect of caste:

Brahmans,	1,296	Daivajnas,	11
Vaidyas,	45	Vaishnavas,	6

The students of 105 schools receive nothing in the form of presents or by mendicancy. Those of 85 schools receive Rs. 391, averaging about Rs. 4-9-7 annually to the students collectively of each school. The following is an enumeration of the studies pursued and the number of students engaged in each:

Grammar,	644	Vedanta,	3
Lexicology,	31	Medicine,	15
Literature,	90	Mythology,	43
Rhetoric,	8	Astrology,	7
Law,	238	Tantras,	2
Logic,	277		

The following is the average age of the students belonging to each branch of learning at each of the periods formerly mentioned:

Grammar, ...	11.4	16.2	20.7
Lexicology, ...	15.7	16.4	17.8
Literature, ...	18.6	21.4	24.9
Rhetoric, ...	23.6	23.8	27.1
Law, ...	23.2	27.5	33 5
Logic, ...	17.8	22.2	29.0
Vedanta, ...	24.3	31.3	34.6
Medicine, ...	16.2	20.5	24.2
Mythology, ...	24.6	27.7	31.6
Astrology, ...	23.4	26.7	30.5
Tantras, ...	27.5	32.0	32.5

The following works are read: in grammar the *Daurgadasi* and *Ramtarkavagisi* commentaries of the Mugdhabodha, and the *Harinamamrita* grammar by Mulajiva Goswami; in literature the *Kumar Sambhava*, *Magha*, and *Padanka Duta*; in law the *Saddhi*, *Udvaha*, *Sraddha*, *Ekadasi*, *Malamasa*, and *Jyotisha Tatwas*, and the *Mitakshara*; in logic the *Jagadisi* commentary of Vyapti Panchaka, Sinha Vyaghra, Avachhedoktanirukti, Vyapti Grahopaya, Samanya Lakshana, Pakshata, Paramarsa, Kevalanwayi, and Samanya Nirukti, the *Mathuri* commentary of Tarka, the *Gadadhari* commentary of Anumiti and Satpratipaksha, the *Jagadisi* and *Gadadhari* commentaries of Visesa Vyapti, Avayava, Savyabhichara, and Hetwabhasa, and the *Sabdasaktiprahasika*, *Saktibadha*, *Muktibada*, *Bauddha Dhikkara*, *Pramanyabada*, *Lilavati*, and *Kusumanjali*; in the Vedanta *Sankarabhashya* and *Panchadasi*; in medicine *Sarangadhara Sanhita*, *Charaka*, *Vyakhya Madhu Kosha*, and *Chakrapani*; in mythology *Ramayana* and *Bhagavad Gita*; in astrology *Jyotisha Sara*; and in the Tantra *Tantra Sara*.

District of South Behar.

This district contains 27 Sanscrit schools of which one village contains six, three villages contain two each, and fifteen villages contain one each. The number of teachers is the same as the number of schools and their average age is 43.9 years. They are all brahmans, seventeen Sakadwipi brahmans, four Kanyakubja, four Maithila, one Sarajupariya, and one Sonadhya.

Of the whole body of teachers, seven give their instructions gratuitously without deriving any emoluments from patrons. Of these, one

in consequence of the resumption of a small endowment he had, has withheld the pecuniary aid he formerly gave to his pupils; and three rent each a small farm which they cultivate by hired labour. The rest appear to be dependent on the other members of their own families. Twenty teachers furnished the following estimates of the amount of their annual receipts:

1	receives a monthly allowance from a patron, ...	Rs. 120
2	receive by officiating as priests about,.....	85
1	receives proceeds of endowment,.....	100
1	receives monthly allowance and proceeds of endowment,..	104
1	receives monthly allowance and by public recitations.....	340
2	receive in presents of money and uncooked food, ...	274
1	receives proceeds of an endowment and by officiating as a priest,.....	76
1	receives as an initiating priest and by public recitations, ..	10
1	receives as a family priest and by public recitations, ...	200
1	receives a monthly allowance, village subscriptions, and proceeds of an endowment, ...	49
1	receives a monthly allowance, proceeds of an endowment, and presents of uncooked food, ...	642
1	receives in presents of money and uncooked food and proceeds of an endowment, ...	60
5	receive monthly allowances and presents of money and uncooked food, ...	4,942
1	receives as an initiating priest, as an officiating family priest, as a reciter of the Puranas, and in the form of occasional presents, ...	400

Thus 20 teachers receive in all about Rs. 7,402, averaging to each Rs. 370-1-7 per annum. The endowed lands in extent vary from five to a hundred and fifty bighas and in value from one to four rupees per bigha.

As far as I could ascertain there are only two teachers in this district who are known as authors. Chakrapani Pandit, dwelling at Tikari in thana Sahibgunge, has composed the following works in Sanscrit, viz. 1. *Durga Ratnamala*, a commentary on a Sapta Sati, a sub-division of the Markandeya Purana, contained in 200 leaves or 400 pages. 2. *Durjnanamukhachapetika* (a Slap on the Face to the Ignorant) a treatise on the law of inheritance, &c. opposed to the school of Raghunandana, written on 150 leaves or 300 pages. 3. *Sarada*, a commentary on Sabdendu Sekhara, itself a commentary on the Siddhanta Kaumudi or

Panini grammar, written on 200 leaves or 400 pages. 4. *Mani Prakasika*, a commentary on Kaustubha, itself a commentary on the 8th Chapter of Panini, written on 180 leaves or 360 pages. 5. *Sakti Khandika*, a logical treatise on the powers of words in the form of a commentary on Manjusha on the same subject, written on 70 leaves or 140 pages. Hara Lal Pandit, a resident of the same place, is the author of two works, viz. 1. *Sabda Prakasa*, a commentary on Sabdendu Sekhara, written on 500 leaves or 1,000 pages; and 2. *Paribhasha Tatwa Prakasa*, a commentary on Pari Bhashendu Sekhara, itself a commentary on the Siddhanta Kaumudi, written on 125 leaves or 250 pages.

About half of the pandits have school-houses built at their own cost or that of their patrons; and the rest avail themselves of the accommodation afforded by a threshold, an out-house, or a temple.

In 27 Sanscrit schools there are 437 students, averaging 16.1 to each school. They are all brahmans, and of the whole number 154 are natives of the villages in which the schools are situated and 283 are natives of other villages. The students do not acquire any portion of their subsistence by mendicancy. The majority of them are supported by family-funds, and others participate in the allowances of food granted by the patrons of the teachers. In one instance the allowance of uncooked articles of food made to the teacher expressly for the benefit of the students was estimated at Rs. 1,104 per annum; in another at Rs. 960; and in a third at Rs. 360; in the last mentioned case the number of students enjoying this aid being limited to fifteen. The whole of these have been included in the preceding estimate of the receipts of teachers. The following are the studies pursued and the number of students engaged in each:

Grammar,	356	Mimansa,	2
Lexicology,	8	Sankhya,	1
Literature,	16	Medicine,	2
Rhetoric,	2	Mythology,	22
Law,	2	Astrology,	13
Logic,	6	Tantras,	2
Vedanta,	5		

The following is the average age of the students belonging to each branch of learning at each of the periods formerly mentioned:

Grammar,	11.5	17.3	24.4
Lexicology,	15.5	19.6	23.8

Literature, ...	16.6	.....	18.0	.....	23.4
Rhetoric, ...	20.0	.....	22.0	.....	24.0
Law, ...	18.5	.....	21.0	.....	26.5
Logic, ...	22.1	.....	24.1	.....	28.5
Vedanta, ...	13.2	.....	13.8	.....	16.6
Mimansa, ...	22.5	.....	24.5	.....	28.5
Sankhya, ...	21.0	.....	23.0	.....	28.0
Medicine, ...	18.0	.....	25.0	.....	29.0
Mythology, ...	19.6	.....	21.9	.....	26.8
Astrology, ...	17.0	.....	19.8	.....	28.1
Tantras, ...	26.5	.....	27.5	.....	33.0

The following works are read in the schools; in grammar *Mahabhashya* by Patanjali, interpreting or correcting Katyayana's annotations on Panini's rules; *Sabda Kaustubha* by Bhattaji Dikshita, consisting of scholia on Panini, left incomplete by the author; *Siddhanta Kaumudi* by Bhattaji Dikshita, a grammar in which Panini's rules are used, but his arrangement changed; *Manorama* by the same author, containing notes on his own work; *Sabdendu Sekhara* by Nagoji Bhatta, a commentary on the Siddhanta Kaumudi; *Sabdaratna* by Hari Diksita, a commentary on Bhattaji's notes on the Manorama; *Chandrica* by Swayamprakasananda, interpreting the Paribhashartha Sangraha, a commentary on the maxims of interpretations from ancient grammarians cited in the Varticas and Bhashya as rules for interpreting Panini's aphorisms; *Paribhashendu Seahara* by Nagoji Bhatta, a brief exposition of the same maxims; *Vaiyakaranabhushana* by Konda Bhatta, on syntax and the philosophy of grammatical structure; *Vaiyakarana Siddhanta Manjusha* by Nagoji Bhatta on the same subjects; and *Saraswati Prakriya* by Anubhuti Swarupacharya, a grammar founded on seven hundred rules or aphorisms pretended to have been received by the author from the goddess Saraswati; in lexicology the *Amara Kosha;* in literature *Raghuvansa, Magha, Purva Naishadha,* and *Bharaviya* or *Kirata Kavya;* in rhetoric *Kavya Prakasa;* in law *Mitakshara* and *Saroja Kalika;* in logic *Siddhanta Muktavali* the Gadadhari commentary of *Vyapti Panchaka,* the Jagadisi commentary of *Vyaddhikaranadharmavachhinnabhava,* and *Bhasha Parichheda;* in the Vedanta *Vedanta Paribhasha;* in Mimansa *Adhikarana Mala;* in Sankhya *Sankhya Tatwa Kaumudi;* in medicine *Sarangadhara;* in mythology *Harivansa,* and *Sapta Sati* a chapter of the Markandeya Purana; in astrology *Muhurta Chintamani, Muhurta Martanda, Muhurta Kalpadruma, Lilavati,* and *Sighrabodha;* and in the Tantra *Sarada Tilaka.*

District of Tirhoot.

This district contains fifty-six Sanscrit schools, of which one village contains five, four villages contain three each, six villages contain two each, and twenty-seven villages contain one each. The number of teachers is the same, and their average age is 47.3 years. They are all brahmans, fifty Maithila brahamns, three Sarajupariya, two Kanyakubja, and one Sakadwipi.

Of the body of teachers six are independent of patronage and are either supported from the resources of their own families or support themselves by farming. The following are the sources of income of the remaining fifty teachers:

30	teachers	receive in the form of presents,.....	Rs.	1165
4	,,	receive proceeds of endowments, ...	,,	535
3	,,	receive as officiating priests, ...	,,	134
2	,,	receive by divination,.....	,,	100
1	,,	receives annual allowance,.....	,,	4
5	,,	receive presents of money and proceeds of endowments,.....	,,	297
4	,,	receive presents of money and by divination, ...	,,	250
1	,,	receives as an officiating priest and by divination,	,,	30

Fifty teachers thus receive an estimated income of Rs. 2515, averaging to each Rs. 50-4-9 per annum. The practice of divination is very common in this district, and it is a source of income to men of learning which has not come to my knowledge elsewhere.

None of the teachers have distinguished themselves by written compositions, and amongst the whole body only two are to be found having separate school-houses for the accommodation of their students, and those built at their own cost, in one instance amounting to two, and in the other to ten rupees. The rest assemble their pupils in the verandas of their own dwelling-houses.

In 56 Sanscrit schools there are 214 students averaging 3.8 to each school. They are all brahmans, 147 of them being natives of the villages in which the schools are situated, and 67 natives of other villages. The students of three schools receive in the form of occasional presents Rs. 65, which averages to the students of each school collectively Rs.

21-10-8 per annum. The practice is for the teacher to give food only to foreign students if he can afford it, but it does not affect his repute if he cannot and does not give them that assistance. The majority of the students derive their chief, many their sole, support from the resources of their own families.

The following are the studies pursued and the number of students engaged in each:

Grammar,	127	Logic,	16
Lexicology,	3	Vedanta,	2
Literature,	4	Mythology,	1
Law,	8	Astrology,	53

The following is the average age of the students belonging to each branch of learning at each of the periods formerly mentioned:

Grammar,	9.0		16.6		24.3
Lexicology,	20.6		20.5		22.6
Literature,	20.2		21.0		25.5
Law,	21.8		25.2		31.2
Logic,	17.5		26.2		35.5
Vedanta,	15.0		15.0		21.0
Mythology,	20.0		20.0		24.0
Astrology,	12.3		18.4		26.2

The following works are read in the schools of this district: in grammar *Sabda Kaustubha, Siddhanta Kaumudi, Manorama, Sabdendu Sekhara, Laghu Kaumudi, Chandrica, Siddhanta Manjusha,* and *Saraswati Prakriya;* in lexicology *Amara Kosha;* in literature *Raghuvansa, Magha,* and *Kirata Kavya;* in law *Sraddha Viveka, Vivaha Tatwa, Daya Tatwa, Ahnika Tatwa,* and *Mitakshara;* in logic the Jagadisi commentary of *Siddhanta Lakshana, Samanya Lakshana,* and *Hetwabhasha, Abachhedoktanirukti,* the Gadadhari commentary of *Vyapti Panchaka,* and *Pratyaksha Khanda, Pramanyabada,* and *Vyaddhikararadharmavachhinnabhava;* in the Vedanta philosophy the *Vedanta Sara;* in mythology the *Bhagavata Purana;* and in astrology *Nilakanthiya Tajaka, Laghu Tajaka, Vija Ghanta, Vija Ganita, Graha Laghava, Siddhanta Siromani, Sripati Paddhati, Sarva Sangraha, Surya Siddhanta, Ratna Sara, Brahma Siddhanta,* and *Bala Bodha.*

SECTION VIII.—*General Remarks on the state of Sanscrit Instruction.*

The preceding Section comprises the most important details respecting the state of Sanscrit learning in the districts visited, and a few general remarks may contribute to a clearer apprehension and estimate of them.

First: There is not, as far as I have been able to observe and judge any mutual connection or dependence between Vernacular and Sanscrit, schools. The former are not considered preparatory to the other, nor do the latter profess to complete the course of study which has been begun elsewhere. They are two separate classes of institutions, each existing for distinct classes of society, the one for the trading and agricultural, and the other for the religious and learned classes. They are so unconnected that the instruction in Bengali and Hindi reading and writing which is necessary at the commencement of a course of Sanscrit study is seldom acquired in the vernacular schools, but generally under the domestic roof; and unless under peculiar circumstances it is not extended to accounts which are deemed the ultimate object of vernacular school instruction. It has been already shown that an unusually small number of vernacular schools is found in certain parts of the Beerbhoom district which have no institutions of learning, and it now appears that in the Burdwan district where vernacular schools comparatively abound, there also schools of learning are most numerous. On the other hand in that division of the Tirhoot district which contains the greatest number of schools of Hindu learning there are no vernacular schools at all; and in the whole district the vernacular schools are fewer, while the proportion of schools of learning is greater than in any other district. It seems to follow that the prosperity or depression of learning in any locality does not imply the prosperous or depressed condition of vernacular instruction, and that the two systems of instruction are wholly unconnected with and independent of each other.

Second: Sanscrit learning is to a certain extent open to all classes of native society whom inclination, leisure, and the possession of adequate means may attract to its study, and beyond that limit it is confined to brahmans. The inferior castes may study grammar and lexicology, poetical and dramatic literature, rhetoric, astrology, and medicine; but law, the writings of the six schools of philosophy, and the sacred metho-

logical poems are the peculiar inheritance of the brahman caste. This is the distinction recognized in the legal and religious economy of Hinduism, but practically brahmans monopolize not only a part, but nearly the whole, of Sanscrit learning. In the two Behar districts both teachers and students without a single exception belong to that caste, and the exceptions in the Bengal districts are comparatively few. Of the class of teachers in Moorshedabad all are brahmans; in Beerbhoom, of 56 teachers one is of the medical caste; and in Burdwan, of 190 four are of the same caste. It thus appears that the only exceptions to the brahmanical monopoly of Sanscrit teaching are native physicians. In the class of students in Moorshedabad, of 153 there is only one Kayastha; in Beerbhoom, of 393 students nine are of the Vaidya or medical caste, three are Vaishnavas or followers of Chaitanya, and one is a Daivajna or out-caste brahman—in all 13; and in Burdwan, of 1358 students forty-five are Vaidyas, eleven Daivajnas, and six are Vaishnavas—in all 62, the others in each case being brahmans. Comparing Bengal, and Behar, the former appears to have taken a step in advance of the latter in communicating to some of the inferior castes a portion of the learning which it possesses, but even in Bengal the progress in this direction is not so great as might have taken place without running counter to the opinions and habits of the people. Still it is an advance, and it has been made in Bengal where in the department of vernacular instruction also a corresponding advance has been made and is making by the very lowest castes; showing that, while there is no established connection between the two systems of instruction, the same general influences are contributing to the extension of both.

Third: The teachers and students of Sanscrit schools constitute the cultivated intellect of the Hindu people and they command that respect and exert that influence which cultivated intellect always enjoys, and which in the present instance they peculiarly enjoy from the ignorance that surrounds them, the general purity of their personal character, the hereditary sacredness of the class to which most of them belong, the sacredness of the learning that distinguishes them, and the sacredness of the functions they discharge as spiritual guides and family priests. The only drawback on the influence they possess is the general, not universal, poverty of their condition increased by the frequent resumption of former endowments. They are, notwithstanding this, a highly venerated and influential portion of native society, and although as a body their interests may be opposed to the spread of knowledge, yet

their impoverished circumstances would make them ready instruments to carry into effect any plan that should not assail their religious faith or require from them a sacrifice of principle and character. The numbers of this important class of men in the districts visited are here exhibited at one view :

	Moorshedabad.	*Beerbhoom.*	*Burdwan.*	*S. Behar.*	*Tirhoot.*
Teachers, ..	24	56	190	27	56
Students. ..	153	393	1358	437	214

Fourth : The most favorable would probably not be a high estimate of the practical utility of the different branches of Sanscrit learning cultivated in these schools, but neither is that learning to be wholly despised. So long as the language shall exist, the literature it contains will constitute one of the most precious remains of antiquity connecting itself by links clearly perceptible but not yet fully traced with the history of almost every people of Western Asia and of Europe ; and so long as the Hindus shall exist as a distinct people, they will derive some of their most inspiring associations and impulses from the great literary monuments which belong to their race, and which the progress of time will render more venerable even when from the progress of improvement they may cease to be regarded as sacred. Viewed with reference to the present constitution and wants of native society, Sanscrit literature may be considered either as sacred, profane, or of a mixed character. The Tantra Scriptures prescribing the ritual observances of Hinduism are exclusively religious. Law includes not only the prescriptions of religion but the rules of inheritance, contract, &c. which are recognized by the British Government and are essential to the working of civil society. The six Darshanas of which I have found four taught in the schools, viz. the Nyaya, Vedanta, Mimansa, and Sankhya, contain expositions not only of theological doctrine and ritual observance but systems of philosophy on logic, on spirit and matter, and on moral and legal obligation. The mythological poems, the Mahabharata, and the Bhagavat Purana which are generally read, contain a system of metaphysical philosophy, disquisitions on political morality, and probably remnants of true history mixed up with the fables of heroes and of gods. Astrology would be more correctly deno-

minated arithmology, for it is the science of computation in the widest sense and embraces not only divination and the casting of nativities by the situation and aspect of the stars, but also mathematical and astronomical science. The native medical writings may be worthy of much, but not of all, the contempt with which the native medical profession is regarded by Europeans at the present day, for to a calm observer the very supremacy of their authority which is so absolute and undisputed as to have repressed all independent inquiry, observation, and experiment, would seem to imply no inconsiderable degree of merit in the works to which such an influence has been so long conceded. Finally, the works on grammar, general literature, and rhetorical composition will be valued as long as the philosophy of language shall be studied or the Sanscrit language itself employed as an instrument for the expression of thought and sentiment. These and the collateral branches of learning constitute the national literature of the Hindus, a literature which needs not to be created, but which may be improved by the transfusion into it of those discoveries in art, in science, and in philosophy, that distinguish Europe and that will help to awaken the native mind from the sleep of centuries.

Fifth: The native mind of the present day although it is asleep, is not dead. It has a dreamy sort of existence in separating, combining, and re-casting in various forms the fables and speculations of past ages. The amount of authorship shown to exist in the different districts is a measure of the intellectual activity which, however now misdirected, might be employed for useful purposes. The same men who have wasted and are still wasting their learning and their powers in weaving complicated alliterations, re-compounding absurd and vicious fictions, and revolving in perpetual circles of metaphysical abstractions, never ending still beginning, have professed to me their readiness to engage in any sort of literary composition that would obtain the patronage of Government. It is true that they do not possess the knowledge which we desire should be communicated to their countrymen, but where the desire to bestow information exist on our part and the desire to receive it on theirs, all intermediate obstacles will speedily disappear. Instead of regarding them as indocile, intractable, or bigoted in matters not connected with religion, I have often been surprized at the facility with which minds under the influence of habits of thought so different from my own, have received and appreciated the ideas which I have suggested. Nor is it authors only who might be employed in promot-

ing the cause of public instruction; it is probable that the whole body of the learned, both teachers and students, might be made to lend their willing aid towards the same object.

Section IX.—*Persian and Arabic Schools.*

The class of institutions next in importance to Vernacular and Sanscrit schools consists of those in which the Persian and Arabic languages and the learning they contain are taught. Persian and Arabic schools are so intimately connected that they are regarded here as one class.

City and District of Moorshedabad.

In 20 thanas of this district there are 17 Persian and 2 Arabic schools; but it is to be understood in this and in similar cases that Persian is taught in the Arabic schools also, and that sometimes an Arabic is distinguishable from a Persian school only by the circumstance that one or two of the pupils have begun the study of one of the earliest and easiest works on the grammar of the Arabic language.

One village contains two Persian schools and the remaining seventeen, Persian and Arabic, are contained in the same number of Villages or mohallas.

There are nineteen teachers, all Musalmans, whose average age is 36.5 years.

The following are the modes and amount of the remuneration given to the teachers:

6	teachers	receive	monthly wages,	Rs. 68	0	0
1	,,	,,	fees and uncooked food,	3	8	0
3	,,	,,	fees and subsistence-money,	17	8	0
1	,,	,,	monthly wages and annual presents,	4	2	8
1	,,	,,	monthly wages and annual allowance,	7	2	8
3	,,	,,	monthly wages and perquisites,	38	0	0
2	,,	,,	fees, subsistence-money, and annual presents,	21	2	8
1	,,	,,	fees, subsistence-money, and uncooked food,	5	0	8
1	,,	,,	fees, subsistence-money, and weekly and annual presents,	4	3	2

Nineteen teachers thus receive in all Rs. 168-11-10 which averages to each Rs. 8-14-1 per month. There are no teachers who give all their instructions gratuitously, but in several of the schools there are some scholars who are taught without making any payment to the teachers. Those teachers who receive monthly wages or fixed salaries are generally dependent on the head or heads of one family; and of such families five are Hindu whose allowances to the teachers are considerably in excess of the above average. In one of the Arabic schools instruction is given gratuitously to all the scholars and the teacher receives his remuneration from Munshi Sharaf Khan. The institution has existed long and has descended to the care of the Munshi its chief patron.

Fifteen of the schools have no other accommodations as school-houses than are afforded by the baithak-khanas and garden-houses of the principal supporters. Of the remaining two, one, a Persian school, has a school-house built by a respectable Hindu inhabitant at a cost of 40 rupees; and the other, an Arabic school, has a school-house built by the Musalman patrons at a cost of about 400 Rs. The latter is a brick building, and is used also as a dwelling-house by the Maulavi and some of the scholars.

In 19 schools there are 109 scholars averaging 5.7 to each school. Of the total number, 102 are engaged in the study of Persian, and 7 in that of Arabic. Of the Persian scholars 61 are Hindus and 41 Musalmans; and of the Arabic scholars one is a Hindu of the brahman caste, and six are Musalmans. The following are the castes of the Persian scholars who are Hindus and the number of each:

Brahman, ...	27	Kaivarta, ...	4	Napit, ...	1
Kayastha, ...	15	Aguri, ...	4	Mali, ...	1
Kurmi, ...	6	Suvarnabanik, ...	2	Sutar, ...	1

The following are the average ages of the Persian and Arabic scholars at the three periods formerly mentioned, viz. the age of admission to school, the age at the time the schools were visited, and the estimated age of leaving school:

Persian scholars, ...	9.5	13.5	20.8
Arabic scholars, ...	11.0	17.4	21.1

The following works comprize the course of Persian reading, viz. the *Pandnameh; Galistan; Bostan; Payindeh Beg*, embracing forms of

epistolary correspondence; *Insha-i-Matlub*, containing forms of correspondence and contract; *Joseph and Zuleikha*, the history of Joseph; *Asafi* consisting of odes; *Secandar Nameh*, poetical history of Alexander the Great; *Bahar-i-Danish*, tales; and *Allami*, consisting of the correspondence of Shah Akber, Abulfazl, &c. &c. About one-half of the Persian teachers limit their instructions to the Bostan and Gulistan; and the other works are more or less taught by the remaining number.

The only works read by the Arabic students are grammatical, viz. *Mizan*, *Tasrif*, and *Zubda* on the inflections, and *Sharh-i-Miat Amil* on the syntax, of the Arabic language.

District of Beerbhoom.

This district contains 71 Persian and 2 Arabic schools; of which two villages contain four each, two contain three each, three contain two each, and fifty-three contain one each.

The number of teachers is the same as the number of schools. Of the teachers of the Persian schools, sixty-six are Musalmans and five Hindus; and of the latter three are brahmans, one is a kayastha, and one a daivajna. The teachers of the Arabic schools are Musalmans. The average age of all the teachers is 36.3 years.

Six Persian teachers and one Arabic teacher instruct gratuitously. The following are the modes and rates of remuneration of the remaining number:

1	Arabic teacher receives monthly wages, ...	Rs.	7	0	0
2	Persian teachers receive monthly wages, ...		15	0	0
23	,, ,, ,, fees, ...		135	4	0
3	,, ,, ,, monthly wages and perquisites, ...		21	12	0
37	,, ,, ,, fees and perquisites, ...		232	4	6

Thus 66 paid teachers receive in all Rupees 411-4-6, averaging to each Rs. 6-6-1 per month. Of the unpaid teachers, one not only instructs gratuitously but also gives his scholars food and occasionally clothes; three support themselves by farming of whom two are in possession of Lakhiraj land, and of these one is a retired Darogha; a fifth gains his livelihood as a Mulla; a sixth instructs gratuitously from religious motives; and the object of the seventh was to keep in recollection his former acquirements. Of the paid teachers, a few only are

dependent upon individual patrons, and those patrons are both Hindus and Musalmans; several of the scholars of these salaried teachers receive gratuitous instruction.

There are in all ten school-houses of which one was built at the expense of the teacher; two by the subscriptions of the parents; and seven by private individuals, either from general motives of benevolence or with a view to the advantage of their own children. One teacher instructs his scholars from house to house, and the remainder find accommodation for their scholars in kachharis, mosques, and especially baithak-khanas.

In 73 schools there are 490 scholars, averaging 6.7 to each school. The number of Persian students is 485 and of Arabic 5. Of the Persian students 240 are Musalmans and 245 Hindus, and the Arabic students are all Musalmans. The average age of the Persian scholars at the time the schools were visited was 13.5 years, and of the Arabic scholars 18.4 years. The following are the castes of the Persian scholars who are Hindus and the number of each:

Brahman, ...	111	Suvarnabanik, ...	8	Göala, ...	2
Kayastha, ...	83	Sadgop, ...	6	Sunri, ...	2
Kaivarta, ...	11	Gandhabanik, ...	4	Aguri, ...	1
Vaidya, ...	10	Kamar, ...	4	Swarnakar, ...	1
		Vaishnava, ...	2		

In addition to nearly all the works already enumerated, the following are included in the course of Persian reading in this district, viz. *Amadnameh* on the conjugation of verbs; the formal reading of the Koran; *Tutinameh* or tales of a parrot; *Ruqaät-i-Alamgir*, the correspondence of *Alamgir*; *Insha-i-Yusafi*, forms of epistolary correspondence; *Mulatafa*, a collection of letters exhibiting different styles of penmanship; *Teghra*, an account of Cashmir; and the poems of *Zahir*; of *Nasir Ali*; and of *Sayib*.

The only additional work in Arabic employed as a school-book in this district is the *Munshäab* on Arabic conjugations.

District of Burdwan.

In this district there are 3 schools in which nothing more than the formal reading of the Koran is taught as described in the Second Report p. 27—29; 93 Persian schools; and 8 Arabic schools.

Seven of these schools are found in one village and three in another; six villages contain two each and eighty-two villages contain one each.

There are three Musalman teachers to the three schools for the formal reading of the Koran, and twelve Musalman teachers to the eight schools of Arabic learning; two of these schools having each three teachers, of whom one teaches Arabic, the second Persian, and the third watches over the manners and general conduct of the pupils. The ninety-three Persian schools have the same number of teachers of whom eighty-six are Musalmans and seven Hindus. Of the latter four are kayasthas, two brahmans, and one a gandhabanik. The average age of all the teachers is 39.5 years.

Twenty-two teachers instruct gratuitously and of that number six also support and clothe the whole or a part of their scholars. I have not found any instance in which Hindu students receive from a Musalman teacher or patron any thing beyond gratuitous instruction. Thus in one instance a maulavi gratuitously instructs seven Hindu scholars, but in addition to gratuitous instruction he gives also food and clothing to eleven Musalman students; in another, a maulavi gratuitously instructs two Hindu and six Musalman students, and he gives also food and clothing to five other Musalman students; and in a third case, a maulavi has thirteen Musalman students, all of whom he both instructs and supports. The rule appears to be that those students, whether Hindus, or Musalmans, who are natives of the village in which the school is situated receive gratuitous instruction only, while those Musalman students who are natives of other villages and have come from a distance for the sake of instruction receive also food and clothing. On the other hand when a Hindu is the patron as in the case of the Raja of Burdwan who supports two Persian schools, Musalman and Hindu scholars enjoy equal advantages, although the number of the former is less. Thus in one of the Raja's schools 13 Hindus and 2 Musalmans and in the other 13 Hindus and 1 Musalman receive instruction and food for four years after which they may continue to study, but without receiving food. Some of the patrons and gratuitous teachers are men of great wealth or high character, and others without possessing either of these are holders of land by the tenure of Ayma which was apparently regarded in several instances as involving an obligation to give gratuituos instruction. This is more apparent in one case from the fact that the holder of the land, after long

neglecting this obligation, lately sent three or four scholars to the neighbouring schools whom he supports at his own expense. The remuneration of the paid teachers is as follows:

11	teachers	receive monthly wages, ... Rs.	156	0	0
14	,,	receive fees, ...	70	8	0
1	,,	receives only his daily food, ...	2	0	0
10	,,	receive monthly wages and uncooked food, ...	61	11	0
1	,,	receives monthly wages and subsistence-money, ...	25	0	0
29	,,	receive fees, and uncooked food, ...	151	3	0
2	,,	receive monthly wages and annual presents,.....	11	0	0
6	,,	receive fees and annual presents, ...	26	3	0
1	,,	receives weekly and annual presents,.....	2	14	0
11	,,	receive fees, uncooked food, and annual presents, ...	67	4	0

Thus 86 paid teachers receive in all Rs. 573-11, averaging to each Rs. 6-10-8 per month.

Out-houses, baithak-khanas, chandi mandaps, and kachharis are employed as school-houses here as elsewhere, the place occupied generally belonging to the principal supporter of the school and sometimes to the teacher himself. In one instance, one of the scholars in a Persian school in payment of the instruction he receives supplies the teacher with a school-house rent-free. Of the Persian schools about a dozen have school-houses expressly built for that purpose, and varying in the estimated cost of erection from six rupees to two hundred. Three of the Arabic schools have buildings estimated to have cost 50, 200, and 250 rupees respectively. Another has a school-house with a dwelling-house attached in the upper story of which the teacher lives, while the scholars are lodged below. Two of them have large endowments with buildings estimated to cost, in one instance 15,000 and in the other 50,000 rupees. Each endowment is applied to the support not only of a school, but of a hospital, a mosque, and sacred relic.

In 104 schools there are 971 scholars averaging 9.3 to each school. Of the total number 17 are engaged in the formal reading of the Koran, 899 in the perusal of Persian works, and 55 in the study of Arabic learning. All the Koran-readers are Musalmans; of the Persian scholars, 451 are Musalmans and 448 are Hindus; and of the Arabic students 51 are Musalmans and 4 are Hindus. Of the four Hindu students of Arabic, two are of the aguri caste, one is kayastha, and

one a teli. The following are the castes and numbers of the 448 Hindus who are Persian scholars:

Kayastha,	172	Chhatri,	3	Swarnakar,	2
Brahman,	153	Sanri,	3	Rajput,	1
Sadgop,	50	Kaivarta,	2	Teli,	1
Aguri,	42	Gandhabanik,	2	Napit,	1
Suvarnabanik,	8	Kumar,	2	Tanti,	1
Vaidya,	4			Mayra,	1

The following are the average ages of the scholars at the three periods formerly mentioned:

Koran readers,	8.7		10.4		13.2
Persian scholars,	10.03		15.6		26.5
Arabic students,	16.3		21.2		28.1

The following works, in addition to some mentioned under the preceding heads, are read in the schools of this district:

In Persian, *Tis Takhti*, a spelling-book; *Farsi Nameh* or *Sirab Dhoka*, a vocabulary; *Insha-i-Herkern*, forms of correspondence; *Nal Daman*, translation from Sanscrit of a love story; the peoms of *Urfi*, of *Hafiz*, of *Wahshati*, of *Ghani*, of *Badr*, and of *Khakani*, the last including both the *Tahfut-ul-Irakin* and *Kasaid-i-Khakani*; *Waqaia Nyamat Khan Ali*, an account of the campaigns of Aurungzebe; *Hadikat-ul-Balaghat*, a grammar of rhetoric; *Shah Nameh*, Firdusi's national poem; and *Kuliyat-i-Khosro*, the works of Khosro.

In Arabic, *Sarf Mir* and *Hidayat-us-Sarf* on the etymology of the Arabic; *Miat Amil*, *Jummul Tatamma*, *Hidayat un-Nahv*, *Misba*, *Zawa*, *Kafia*, and *Sharh-i-Mulla* on syntax, Zawa being a commentary on Misba, and Sharh-i-Mulla on Kafia; *Mizan-i-Mantik*, *Tahzib*, *Mir Zahid*, *Kutbi*, *Mir*, and *Mulla Jalal* on logic, Kutbi and Mulla Jalal being commentaries on Mir Zahid, and Mir a glossary to Kutbi; *Sharh-i-Waqaia*, on the circumstantials of Islam, as the ceremonies of religion and the law of inheritance; *Nurulanwar*, on the fundamentals of Islam, as the unity of God and the mission of Mohammad; *Sirajiya*, compendium of Mohammadan law; *Hidaya*, on the law of inheritance; *Miscat-ul-Misabih*, on Mohammadan observances; *Shams-i-Bazigha* and *Sadrq*, treatises on natural philosophy; *Sharh-i-Chaghmani*, a

treatise on astronomy according to the Ptolemaic system; and *Tauji*, *Talbi*, and *Faragh*, treatises on metaphysics.

District of South Behar.

This district contains 291 schools of which 279 are Persian and 12 Arabic.

One town contains nineteen, another eleven, a third seven, a fourth six, and a fifth five schools. Five villages contain three each; twenty-four, two each; and a hundred and eighty, one each.

The number of teachers is the same as the number of schools and their average age is 34.2 years.

One of the Persian teachers is a Hindu of the writer-caste, and all the other teachers, both Persian and Arabic, are Musalmans.

Two of the teachers instruct gratuitously, and two others give both food and instruction to their pupils. The remaining teachers are remunerated as follows:

1	teacher	receives	monthly wages and clothes and food for himself and scholars, ... Rs.	46	8	0
1	,,	,,	monthly wages, food for himself and scholars, and the proceeds of an endowment of land, ..	165	5	4
2	,,	receive	monthly wages, ...	3	0	0
2	,,	,,	fees, ...	7	7	0
5	,,	,,	monthly wages and uncooked food, ...	16	8	0
14	,,	,,	fees and uncooked food, ...	49	6	0
2	,,	,,	monthly wages and subsistence money, ...	8	8	0
22	,,	,,	fees and subsistence money, ...	75	11	0
2	,,	,,	fees and weekly presents, ...	8	10	0
3	,,	,,	monthly wages and annual presents, ...	5	10	0
10	,,	,,	fees and annual presents, ...	27	3	9
6	,,	,,	monthly wages, uncooked food, and annual presents,	80	15	3
57	,,	,,	fees, uncooked food, and annual presents, ...	243	11	3
29	,,	,,	monthly wages, subsistence-money, and annual presents, ...	101	8	9
95	,,	,,	fees, subsistence-money, and annual presents, ..	454	7	3
1	,,	,,	fees, subsistence-money, and weekly presents, ..	7	0	0
1	,,	,,	monthly wages, weekly presents, and annual presents, ...	3	2	3

1	teacher	receives	fees, uncooked food, weekly presents, and annual presents, ... Rs.	4 6 0
10	„	„	monthly wages, subsistence-money, weekly presents, and annual presents, ...	47 5 0
22	„	„	fees, subsistence-money, weekly presents, and annual presents, ...	110 8 0
1	„	„	fees, uncooked food, subsistence-money, weekly presents, and annual presents, ...	5 6 9

Thus 287 teachers receive in all Rs. 1472-3-7, averaging to each Rs. 5-2 per month.

There is another source of gain to the teachers of Persian schools in this district called *Shuruäti* or a payment made by every scholar at the commencement of a new book. This is so uncertain that it cannot strictly be regarded either as a monthly or an annual gain. In 579 instances in which I ascertained that this payment had been made, the total amount was Rs. 138-9-6 which averages only three annas and about ten pie in each case: and as it is seldom that a school-book is changed oftener than once a year, and the average number of scholars to each school is about five, this will give each teacher an additional sum of Rupee 1-3-2 per annum or about an anna and a half monthly.

Two maulavis in this district are highly distinguished for learning and they are both authors.

Maulavi Gholam Hossein, dwelling at Sahebgunge in the thana of that name, has written in Persian a compilation called *Jam-i-Bahadur Khani*, from various Arabic works on arithmetic, geometry, astronomy, and the natural sciences with additions of his own. This work has been printed and contains 720 pages. He is now engaged in the preparation of astronomical tables to be entitled *Zij Bahadur Khani*. The names of both works are intended as a compliment to his patron Bahadur Khan, one of the sons of Mitrajit Singh, the Raja of Tikari.

Maulavi Mohiyuddin, dwelling at Erki in the thana of Jehanabad, has composed in Persian *Sharh-i-Abdul Rasul*, a commentary on the work of Abdul Rasul on Arabic syntax, consisting of 288 pages in manuscript; and *Jawab Chabbis Musäir*, a treatise on Mohammadan observances containing 12 pages, also in manuscript. In Arabic he has written *Majmua Taqrir Mantiq Amani*, explanatory of Majmua, a work on logic, and consisting of 32 pages in manuscript.

Raja Mitrajit Singh also put into my hands a pamphlet on the agriculture of the district, written in Persian and printed, of which he stated himself to be the author. On examination I have found it to be the same in substance as the Short Essay on Husbandry translated by Mr. Lewis Dacosta and appended to his translation of the Dewan Pusund

There are only two Persian and two Arabic schools that have appropriate buildings or school-houses, the pupils of the remaining schools finding or making accommodations for themselves chiefly in the thresholds or verandas of the private dwelling-houses occupied by the patrons or teachers.

In 291 schools there are 1,486 scholars averaging 5.1 to each school. There are 1,424 Persian scholars and 62 Arabic students. Of the Arabic students two are Hindus of the writer caste and sixty are Musalmans; and of the Persian scholars 865 are Hindus and 559 are Musalmans. The following are the subdivisions of the Hindus who are Persian scholars:

Kayastha, ...	711	Kairi, ...	10	Kamar, ...	1
Magadha, ...	55	Teli, ...	4	Luniar, ...	1
Rajput, ...	30	Swarnakar, ...	4	Napit, ...	1
Kshatriya, ...	13	Bundela, ...	3	Kurmi, ...	1
Brahman, ...	11	Mahuri, ...	3	Mayra, ...	1
Gandhabanik, ..	11	Vaishnava, ...	2	Aguri, ...	1
		Sunri, ...	2		

Of the total number of Hindu scholars eight were absent and of the Musalman scholars three were absent at the time the schools were visited, the remaining number of each class being present. The average ages of the Persian and Arabic scholars at the three periods formerly mentioned are as follows:

Persian scholars, ...	7.8	11.1	21.5
Arabic students, ...	12.3	16.0	24.2

The following works were found in use in the Persian schools: *Mamaqima*, an elementary work; *Nisab-us-Subyan*, a vocabulary; *Sawal Jawab*, dialogues: *Bhagawan Das*, a grammar; *Insha-i-Madho Ram*, *Insha-i-Musallas*, *Mukhtasar-ul-Ibarat*, *Insha-i-Khurd*, *Mufid-ul-Insha*, *Inshar-i-Munir*, *Insha-i-Brahman*, and *Murad-i-Hasil*, forms of correspondence; *Alqab Nameh*, on modes of address; the poems of

Hilali and *Kalim*; *Zahuri*, an account of one of the kings of the Deccan; *Kushaish*, *Nameh* and *Kisseh Sultan*, tales; *Nam-i-Huq* names, and attributes of God; *Gauhar-i-Murad*, on the doctrines of Islam; *Kiranus Säadin*, a poem by Khosro; and *Mizan-ut-Tib* and *Tiba-i-Akber*, on medicine.

In the Arabic schools the following text-books were employed: *Fasul Akberi*, on inflection; *Nahv-i-Mir* and *Zaririi*, on syntax; *Sharh-i-Tahzib*, commentary on Tahzib, a treatise on logic; *Mukhtasar-ul-Mani*, a treatise on rhetoric; *Maibadi*, on natural philosophy; the elements of Euclid; *Sharh-i-Tazhira*, on astronomy; *Sharafiya*, on the law of inheritance; *Däir* on the doctrines of Islam; and Almijasti, astronomy of Ptolemy (*Suntaxis Megiste Gr.*)

District of Tirhoot.

This district contains 238 schools of which 234 are Persian and 4 Arabic.

Of these one town contains twenty-seven, another twelve, and a third eleven. Two villages contain four each; six three each; twenty-three two each; and one hundred and sixteen one each.

The number of Persian teachers is the same as the number of Persian schools. The number of Arabic teachers is six, one of the Arabic schools having three teachers. The average age of all the teachers 33.9 years.

One of the Persian teachers is a Hindu of the writer-caste, and all the other teachers both of Persian and Arabic schools are Musalmans.

One teacher instructs gratuitously and five teachers give gratuitous instruction to all their scholars and food to twenty-two of them. The others are remunerated as follows:

1	teacher gives	subsistence-money to 14 scholars and receives monthly wages from a patron, ...	Rs.	8	5 3
11	,,	receive monthly wages, ...		27	2 0
1	,,	,, fees, ...		1	6 0
4	,,	,, subsistence-money, ...		7	8 0
14	,,	,, monthly wages and subsistence-money, ...		42	4 0

8	teachers receive	fees and subsistence-money,	11	14	0
4	,, ,,	monthly wages and annual presents,	17	3	6
4	,, ,,	fees and annual presents,	19	6	9
1	,, ,,	fees, uncooked food, and annual presents,	5	3	3
2	,, ,,	monthly wages, subsistence money, and weekly-presents,	3	12	0
74	,, ,,	monthly wages, subsistence money, and annual presents,	221	9	9
87	,, ,,	fees, subsistence-money, and annual presents,	95	8	3
3	,, ,,	fees, subsistence-money, and weekly presents,	11	12	0
1	,, ,,	fees, and weekly and annual presents,	4	4	9
3	,, ,,	monthly wages, subsistence money, uncooked food, and annual presents,	9	11	0
54	,, ,,	monthly wages, subsistence money, and weekly and annual presents,	183	14	3
12	,, ,,	fees, subsistence money, and weekly and annual presents,	31	8	9

Thus 234 teachers receive in all Rs. 702-5-6 averaging to each about Rs. 3 per month. In 237 instances which were individually ascertained the sum of Rs. 84-13 was received by the teachers as *Shurüiati* which, giving two scholars and a half to each school and a year to each school-book, makes an average addition of one anna and two pie to the monthly income of each teacher.

Mohammad Imam Shah and Bahram Shah two of the three teachers of an Arabic school at Darbhanga in the thana of that name, possess considerable property personal or endowed, and are men of high character, great intelligence, and extensive learning. They are brothers and are both authors.

Maulavi Mohammad Imam Shah, the elder brother, has written in Persian *Sharh-i-Kholasat-ul-Hisab*, a commentary of 640 pages on Kholasat-ul-Hisab, a treatise on arithmetic; and *Daira-o-Jadwal-i-Najum*, a pamphlet of 8 pages on astronomy. In Arabic he has written *Hashya Sharh-i-Sullam*, notes extending to 240 pages on Hamidullah's commentary on Sullam, a work on logic; *Sharh-i-Kasideh Amali*, a commentary of 84 pages on Kasideh Amali, a work on the doctrines of religion; *Risaleh Rafaä Yadain*, a pamphlet of 36 pages on the sayings of Mohammad; *Mabahisseh Imamiya*, miscellaneous essays extending to 160 pages; *Durar-i-Mohammadi*, a treatise of 40 pages on theology; and *Sirai-ul-Kalub*, a tract of 18 pages on Sufeeism.

Maulavi Bahram Shah, the younger brother, has written in Persian *Risaleh Tauzih-ul-Biyan*, a pamphlet of 48 pages on the doctrines of Islam, and *Durur-ul-Islam* one of 44 pages on the law of inheritance. In Arabic he has written *Risaleh Ramzul Hidayat*, a tract of 8 pages on the doctrines of Islam; and *Risaleh Ashäar-ul-Mahjub*, another of the same size on the law of inheritance.

There are in all twenty-three school-houses averaging in the estimated cost of erection from twelve annas to a hundred rupees. Those schools that have no school-houses are accommodated in mosques, imambarahs, dwelling-houses, verandas, kachhris, and out-houses belonging to the patrons or teachers.

In 238 schools there are 598 scholars averaging 2.5 to each school. All were present at the time the different schools were visited. Of the whole number 569 are Persian scholars and 29 Arabic students. Of the Arabic students two are Hindus of whom one is a brahman and the other a kayastha, and the remaining twenty-seven are Musalmans. Of the Persian scholars 126 are Musalmans and 443 Hindus, and the sub-divisions of the latter are as follows:

Kayastha, ... 349	Kshatriya, ... 6	Kalal, ... 4
Brahman, ... 30	Aguri, ... 5	Swarnakar, ... 1
Rajput, ... 22	Barnawar, ... 4	Göala, ... 1
Magadha, ... 20		Gandhabanik, ... 1

The average ages of the Persian and Arabic scholars at the three periods formerly mentioned are as follows:

Persian scholars, ...	6.8	10.8	19.3
Arabic students.....	12.1	17.5	25.4

The following works were found in use in the Persian and Arabic schools, exclusive of others previously mentioned.

In the Persian schools *Mahmud Nameh*, an elementary work; *Khush-hal-us-Subyan*, a vocabulary; *Nisab-i-Musallas*, a dictionary; *Mahzuf-ul-Haruf*, *Jawahir-ut-Tarhib*, and *Dastur-ul-Mubtabi*, on grammar; *Mufid ul-Insha*, *Fyz Bahsh*, *Mubarik Nameh*, and *Amanullah Hossein*, forms of correspondence; the poems of *Fahmi*; and *Ruqäat-i-Abulfazl*, the letters of Abulfazl.

In the Arabic schools, *Meer Zahid Risaleh*, on logic; *Akaidek Nisfi*, on the doctrines of Islam; *Kanz-ud-Dakäik*, on the sayings of Mohammad; and *Kalamullah Majid*, the sacred word of God (the Koran).

SECTION X.—*General Remarks on the State of Persian and Arabic Instruction.*

First: The Hindustani or Urdu is the current spoken language of the educated Musalmans of Bengal and Behar, and it is a remarkable feature in the constitution of Mohammadan society in these provinces, and I infer throughout India, that the vernacular language of that class is never employed in the schools as the medium or instrument of written instruction. Bengali school-books are employed by the Hindus of Bengal and Hindi school-books by the Hindus of Behar, but, although Urdu is more copious and expressive, more cultivated and refined than either, and possesses a richer and more comprehensive literature, Urdu school-books are wholly unknown. It is the language of conversation in the daily intercourse of life and in the business of the world, and it is the language also of oral instruction for the explanation of Persian and Arabic, but it is never taught or learned for its own sake or for what it contains. It is acquired in a written form only indirectly and at second hand through the medium of the Persian whose character it has adopted and from which it has derived almost all its vocables, and it is employed as a written language chiefly in popular poetry and tales and in female correspondence and often also in the pulpit. The absence of Urdu schools for the Musalman population, corresponding with the Bengali and Hindi schools for the Hindus, may explain in some measure the greater degradation and ignorance of the lower classes of Musalmans when compared with the corresponding classes of the Hindu population; and the first step to their improvement must be to supply this defect.

Second: Except in those cases in which the Musulmans resort to Bengali and Hindi schools, Persian instruction is the only substitute for vernacular instruction. Those Musalmans and Hindus who have received a Persian education have nearly the same command of the Persian as a written language that educated Englishmen have of their mother tongue. They acquire it in their earliest years at school; in after life they continue to

read the works it contains for instruction or amusement; they can converse in it, although it is not so employed in general society; and they employ it as the means of communication in the private correspondence of friendship and in the written transactions of business. It is occasionally the language of the pulpit in the celebrations of the moharram; it is the language of the long established manuscript Akhbars or Intelligencers of the native courts, and of the printed newspapers of modern times addressed to the educated classes of society; and the employment of a less worthy medium in composition is generally considered inconsistent with the dignity of literature and science, philosophy and religion—more as the relaxation than the exercise of an instructed mind. The Persian language therefore must be pronounced to have a strong hold on native society.

Third: There is no connection between the Bengali and Sanscrit schools of Bengal or between the Hindi and Sanscrit schools of Behar: the teachers, scholars, and instruction of the common schools are totally different from those of the schools of learning, the teachers and scholars being drawn from different classes of society and the instruction directed to different objects. But this remark does not apply to the Persian and Arabic schools which are intimately connected and which almost imperceptibly pass into each other. The Arabic teacher teaches Persian also in the same school and to the same pupils; and an Arabic school is sometimes known from a Persian school only by having a single Arabic scholar studying the most elementary Arabic work while all the other scholars read Persian. The same scholars who are now studying Arabic formerly read or may still be reading Persian in the same school and under the same teacher; and the scholars in an Arabic school who are now reading Persian only will probably in the same school and under the same teacher advance to the study of Arabic. The only distinction that can be drawn is that while there is no Arabic teacher who does not or may not teach Persian, there are many Persian teachers who do not and cannot teach Arabic. But the class for which both Persian and Arabic schools exist is the same, and that is the upper class of native society, whether Hindus or Musalmans are the scholars and whether Persian or Arabic is the language taught. Both languages are foreign, and both classes of schools are inaccessible, to the body of the people.

Fourth: It is a question to what extent Persian and Arabic instruction is directed and sought by Hindus and Musalmans respectively;

and the following table affords some means of estimating their relative proportion by exhibiting the actual number of teachers and scholars belonging to each class:

	Teachers.		*Scholars.*	
	Hindu.	*Musalman.*	*Hindu.*	*Musalman.*
Moorshedabad, ...	—	19	62	47
Beerbhoom, ...	5	68	245	245
Burdwan, ...	7	101	452	519
South Behar, ...	1	290	867	619
Tirhoot, ...	1	237	470	128
	14	715	2096	1558

Arabic instruction is wholly, and Persian instruction is almost wholly, in the hands of Musalmans, there being only 14 teachers of Persian who are Hindus, to 715 teachers of Persian and Arabic who are Musalmans. This is a consequence of the nature of the instruction communicated, the languages, the literature, and the learning taught being strictly Mohammadan. The relative number of Hindu and Musalman scholars is very different there being 2,096 of the former to 1,558 of the latter, which is a very remarkable contrast with the number of teachers belonging to the two classes of the population. Is this comparative large number of Hindu scholars the effect of a laudable desire to study a foreign literature placed within their reach? Or is it the effect of an artificial stimulus? This may be judged by comparing the number of Hindu teachers and scholars of Persian which until lately was almost the exclusive language of local administration with that of Hindu teachers and scholars of Arabic which is not called into use in the ordinary routine of government. With regard to teachers, there is not a single Hindu teacher of Arabic in the five districts: all are Musalmans. With regard to scholars, there are only 9 Hindu to 149 Musalman students of Arabic, and consequently 2,087 Hindus to 1,409 Musalmans who are learning Persian. The small comparative number of Arabic students who are Hindus and the large comparative number of Persian scholars of the same class seem to admit of only one explanation, viz. that the study of Persian has been unnaturally forced by the practice of Government; and it seems probable that even a considerable number of the Musalmans who learn Persian may be under the same artificial influence.

Fifth: The average monthly gain of the teachers varies from Rs. 8-14-1 in Moorshedabad to Rs. 3 in Tirhoot, the medium rates being Rs. 6-6-1 in Beerbhoom, 6-10-8 in Burdwan, and 5-2 in South Behar. The difference between the highest and the lowest rates may be explained by various causes. One cause will be found in the average number of scholars taught by each master, the highest average being 9.3 in Burdwan, the lowest 2.5 in Tirhoot, and the medium averages being 6.7 in Beerbhoom, 5.7 in Moorshedabad, and 5.1 in South Behar. The lowest rate of monthly gain and the smallest average number of scholars are found in Tirhoot. Further, the persons acquainted with Persian and seeking employment are numerous, the general standard of living is very low, and both the number of those who receive and the poverty of those who give employment of this kind combine to establish a very low rate of remuneration. In Behar too, and especially in Tirhoot, parents do not nearly to the same extent as in the Bengal districts unite with each other to support a teacher for the benefit of their children; and thus each teacher is very much isolated, seldom extending his instructions beyond the children of four or three families, and often limiting them to two and even one. The effects are waste of power and degradation of character to teachers and taught.

Sixth: An attempt was made to ascertain the age of each scholar at three separate periods, viz., the age of his entering school or commencing the particular study referred to; his age at the time the school was visited; and the probable age of his leaving school or concluding the particular study in which he was then engaged. The average results are exhibited in the following table, and from the results is shown the average duration of study. At the time the Beerbhoom district was visited, the then actual age only of each scholar was noted without the two other items which are consequently wanting in the table:

	Persian.				*Arabic.*			
	Average Ages.			*Duration of Study.*	*Average Ages.*			*Duration of Study.*
Moorshedabad,	9.5	13.5	20.8	11.3	11.0	17.4	21.1	10.1
Beerbhoom, ..	—	13.5	—	—	—	18.4	—	—
Burdwan, ...	10.03	15.6	26.5	16.4	16.3	21.2	28.1	11.8
South Behar, ..	7.8	11.1	21.5	13.7	12.3	16.0	24.2	11.9
Tirhoot, ...	6.8	10.8	19.3	12.5	12.1	17.5	25.4	13.3

Thus the average duration both of Persian and Arabic study is about eleven or twelve years, the former generally extending to the twentieth or twenty-first and the latter to the twenty-fourth or twenty-fifth year of age, affording ample time for the introduction of new or the improvement and extension of old courses of study.

Seventh: The nature of the instruction given in these institutions may be in some measure estimated by the subjects of the works used as school or text books. In Persian schools elementary and grammatical works, forms of correspondence, and popular poems and tales are chiefly read: occasionally a work on rhetoric or a treatise on theology or medicine is also met with. In the Arabic schools the course of study takes a much wider range. The grammatical works are numerous, systematized, and profound; complete courses of reading on rhetoric, logic, and law are embraced; the external observances and fundamental doctrines of Islam are minutely studied; the works of Euclid on geometry and Ptolemy on astronomy in translation are not unknown; other branches of natural philosophy are also taught; and the whole course is crowned by the perusal of treatises on metaphysics deemed the highest attainment of the instructed scholar. Perhaps we shall not err widely if we suppose that the state of learning amongst the Musalmans of India resembles that which existed among the nations of Europe before the invention of printing.

Eighth: In estimating the amount of intellectual ability and acquirement that might be brought into requisition for the promotion or improvement of education amongst the Mohammadan population, it may be remarked that the Persian teachers as a class are much superior in intelligence to the Bengali and Hindi teachers, but they are also much more frequently the retainers or dependents of single families or individual patrons, and being thus held by a sort of domestic tie they are less likely to engage in the prosecution of a general object. The Arabic teachers are so few that they can scarcely be taken into the account, and in the Bengal districts I did not find that any of them had attempted any form of literary composition. Among the few Arabic teachers of South Behar and Tirhoot the case was very different, four being authors of high repute for learning. With three of these I came into personal communication and they were evidently men of great mental activity and posessing an ardent thirst for knowledge. Various Persian and Arabic works of native learning given to me by the General Committee of Public Instruction for distribution were presented to these teachers

and their pupils, and they were not only thankfully but most greedily received. They had also a vague, but nevertheless a very strong, desire to acquire a knowledge of European systems of learning, and I could reckon with confidence on receiving their co-operation in any measure which without offending their social or religious prejudices should have a tendency to gratify that desire.

Section XI.—*English, Orphan, Girls', and Infants' Schools.*

These schools are generally of European origin. They are few in number and are often under the same management, and for these reasons they are noticed here under one head.

City and District of Moorshedabad.

There is no English school throughout the district: and in the city the Nizamat College, in which English, as well as Persian and Arabic, is taught, was by the tenor of my instructions excepted from my inquiries inasmuch as it is a Government institution or rather an institution under Government control. The duty assigned to me was to collect information regarding the state of education which Government had no other direct means of obtaining, and as regular reports are furnished of the Nizamat College, that institution did not come within my province.

The only school in the city thanas in which the teaching of English is made the sole object is one under the direction of the Revd. Mr. Paterson of the London Missionary Society. His instructions are gratuitous to the scholars, and they assemble in an out-office attached to his dwelling-house. The number of pupils is 13, of whom one is an Armenian, two are Musalmans, and ten are Hindus. Of the Hindus, six are kayasthas, three are brahmans, and one is a kaivarta. Others give an irregular attendance, and are therefore not included in the list of scholars. Mr. Paterson has leisure from his other avocations to instruct them only three days in the week from one hour and a half to two hours each day. The school-books used are Murray's Spelling Book, the English Reader, Murray's Grammar, Woollaston's Grammar, and Goldsmith's History of England which are provided by the scholars, and from the irregular supply of books the classification of the boys is found impossible. In penmanship the scholars write on slates and paper. Some of them learn Persian elsewhere. The average age of the thirteen

scholars when they entered school was 12.9 years; their average age at the time the school was visited was 16.6; and the average of the different periods mentioned when they would probably leave school was 22.3. After the examination of the school, the elder boys expressed their gratitude to Mr. Paterson for his instructions, lamented that he could not devote more time to them, and entreated me to represent their ardent desire to be favoured with more ample means for acquiring a knowledge of English, a request in which Mr. Paterson himself joined. The boys afterwards came to my lodgings of their own accord to express the same sentiments in a more formal manner. It has given me pleasure to observe that an attempt has been made since I left the district to establish an English school by public subscriptions both amongst Europeans and Natives.

The Berhampore Orphan Asylum is under the general superintendence of the Revd. Messrs. Hill and Paterson of the London Missionary Society, from whom the following details respecting it have been derived. The origin of the institution is ascribed to the late David Dale, Esq., who as Magistrate of the district had frequently to provide for destitute native children. He received three orphan boys into his own house and subsequently sent them for instruction to the Revd. Mr. Williamson of the Baptist Missionary Society, residing in the Beerbhoom district. About three years afterwards, and about four years before my second visit to the district in July, 1836, the Asylum at Berhampore was built at the expense of J. A. Pringle, Esq., and the orphans were removed to it from Beerbhoom, and supported by Mr. Pringle till his return to England. At the above-mentioned date, nineteen orphans had been received into the institution, of whom four had died of cholera and diseases contracted in their destitute condition before their admission into the institution; two female orphans had been sent to the Christian school in Calcutta attached to the London Missionary Society; and thirteen boys remained in connection with the institution. Of these thirteen, twelve resided in the Asylum; and one, a leper, on the farm belonging to it. The parents of the orphans were, as far as is known, Hindus or Musalmans; and the orphans had been, some of them left destitute by the death of their parents, others rescued from starvation during a period of famine, and one, it was stated, had been abandoned in the fields by its mother. The age of the youngest child is about four years and of the oldest about fifteen.

The orphans receive instruction both in letters and in the arts of manual industry, and to aid the Missionaries in both objects, John Gainer, a private soldier in one of the King's regiments, was enabled, in part by means of the orphan funds, to purchase his discharge, and his services have been engaged, for 25 Rupees a month. Besides a sircar at 8 rupees a month, he is the only person who receives a salary from the institution. The school-instruction embraces the Bengali and English languages, and reading and writing in both. All are taught Bengali, and those are taught English who discover a capacity to acquire it. Three of the boys read Bengali in the Roman character, but this is in addition to, not in substitution of, the Bengali character. The ordinary school-books are employed, including the New Testament in both languages: the want of good school-books is stated to be very much felt. To teach trades and form habits of industry two arrangements have been made; a workshop has been formed and a piece of ground rented for a farm. In the workshop tape and bobbin, buggy-whips, shoes, manifold letter-writers, and snake-paper-weights are or have been made. The ground for a farm estimated at 100 bighas has been recently rented. Twenty bighas were in preparation for mulberry and it is hoped that the cultivation of the plant, the rearing of the silk-worm, and the weaving of the silk so produced will find employment and support for the orphans. There is a religious service morning and evening at which the pupils are present; and with the exception of an hour for food and bathing, they are in school from six o'clock in the morning till mid-day, and in the workshop till four in the afternoon.

Although orphans are the primary objects of the Asylum, it is also proposed to receive outcasts, persons destitute by the loss of employment or friends, and catechumens; to locate them on the farm; to teach them some art or business; and to provide them with a home so long as obedience to the rules of the institution renders them worthy of protection and countenance. On this principle fourteen mendicant females have been received. Sickness and a laxity of morals have reduced their number, but eight of them who formerly lived on alms now maintain themselves by weaving tape and bobbin.

The expenditure on account of the institution is small and its resources are limited. The building of the Asylum originally cost 400 rupees; of the workshop, 500; and of the school-room or native chapel, 318; to which is to be added the cost of various improvements and additions

since made. The rent of the land for a farm is 100 rupees per annum, and the European artizan and native sircar receive together 33 rupees per month. No precise estimate could be furnished of the cost of maintaining the inmates of the Asylum and of providing them with tools, machinery, and materials. To meet this expenditure, the work of the orphans and widows in part contributes: in 1835 it sold for 398 rupees. The aggregate of local subscriptions has varied from 12 to 75 rupees per month, and occasional liberal donations have been received both from friends on the spot and at a distance. The number of orphans and widows received into the Asylum is limited only by the state of the funds.

The orphans of native parents are the special objects of the institution and the purpose is to train them up as artizans and farmers. When they have completed their school-education it is not contemplated to leave them without further care or superintendence, but on the plan of Moravian settlements to form them into a community in which each when married and comfortably supported shall assist in promoting the prosperity of the whole. It is hoped that the institution, independent of charitable aid, will thus enlarge or at least continue its operations. It is still in its infancy and promises more than it has yet performed, but not more than it may be expected to perform under the same management. Even in its present condition, it must be regarded as a highly laudable attempt to rescue the orphan, widow, and outcast from destitution and crime, to educate them in the principles of Christianity, and to make them industrious, moral, and religious.

The only other institution in the city of Moorshedabad to be noticed is a girls' school superintended by Mrs. Paterson, with the assistance of a native teacher who receives five rupees a month. The number of scholars is 28 of whom 24 were present and 4 absent at the time the school was visited. The scholars are all Hindus, 17 of the bagdhi caste, 6 of the malo, 3 of the kaivarta, and 2 of the vaishnava caste. The teacher is an agradani, or low-caste brahman. The average age of the girls entering school was 7.2 years; their average age when the school was visited was 9 years; and the average probable age of their leaving school was 12.6 years. Twenty-four of the girls receive each 1 pice per week for attendance, and four receive each 2 pice. Each girl every four months receives a piece of cloth for a garment to secure her decent appearance at school: the cloth is valued at 10 annas. Two female

messengers are employed to conduct the scholars to and from school, one having charge of 13 and the other of 15 scholars; and each messenger receives one anna per week for each child who attends regularly every day of the week. Each girl receives an armlet every year; and on the occasion of her own marriage or the funeral obsequies of a parent, a payment of one rupee.

District of Beerbhoom.

In this district there are two English schools, one under European and the other under native management.

The former of these is at Siuri the chief town of the district, and is under the superintendence of the Revd. James Williamson of the Baptist Missionary Society, who gives his instructions gratuitously from two to three hours every day. The school-house was built for 130 rupees and was originally intended for a girls' school, but has since been applied to the purposes of an English school with the consent of the principal donors. The number of scholars is 57, of whom ten are the children of native Christian parents and forty-seven are Hindus. The following are the castes of the Hindu scholars:

Brahman, ...	23	Sadgop, ...	2	Tanti	1
Suvarnabanik, ...	8	Vaishnava, ...	2	Muchi, ...	1
Kayastha, ...	6	Vaidya, ...	2	Dhoba, ...	1
		Gandhabanik, ...	1		

The average age of all the scholars at the time the school was visited was 16.6 years. The school is made in part to pay its own expences by means of the fees received from some of the scholars. The ten Christian scholars and thirty-four of the Hindu scholars pay nothing, and of the remaining thirteen Hindu scholars three pay four annas each per month, eight pay eight annas each, and two pay one rupee each, making the monthly receipts from the scholars amount to Rs. 6-12. This sum is employed in keeping the school-house in repair and in furnishing books to those who are unable to purchase them. The other scholars have books from Mr. Williamson at the Calcutta cost-price with the addition of one anna per rupee for carriage. The school is also aided by local subscriptions which amounted in 1835 to 160 rupees, being 50 rupees less than the previous year.

The monitorial system of teaching is employed under Mr. Williamson's superintendence. The subjects taught are spelling, reading, writing, grammar, geography, morals, and religion. It was intended to introduce the study of general history and natural history.

Mr. Williamson joined his scholars in earnestly soliciting that a Government institution should be established at Siuri to supersede the English school under his management.

The second English school is at Raipur, a village situated in the Kasba thana. The patron is Jaganmohan Singh who built the school-house at a cost of 250 Rupees and pays the teacher Rasik Lal Ghose a salary of 40 Rupees per month. The scholars are 16 in number of whom twelve are kayasthas and four brahmans. Of the kayasthas four are sons of the patron and all the other scholars receive instruction gratuitously. The scholars are divided into three classes. The youngest boys were reading Murray's spelling book; the more advanced, Woollaston's grammar in addition to the spelling-book; and the first class boys, Clift's Geography, the History of Greece, the Poetical Reader, and Murray's large grammar. This school has existed for three or four years, and its establishment is solely attributable to the patron's desire to give an English education to his children. The teacher was formerly a pupil in the English school established by the late Rammohun Roy in Calcutta.

There was formerly a girls' school under Mrs. Williamson's care at Siuri, but in October 1834 one of the scholars abandoned her caste and became a Christian and two others expressed a wish to follow her example. The school was in consequence nearly broken up so that few except the daughters of native christian parents remained. The Missionary Bengali school for boys about the same time from a similar cause met with a like fate; and the two schools much reduced in number were formed into one, classing the girls with boys of equal attainments. The boys' department of the school has partially revived; but the girls' division contains only the daughters of native christian parents. They are eleven in number and their average age was 10.9 years. The teacher is a native christian and he receives two annas for each child per month or Rs. 1-6 in all. The girls are taught to write words and figures, to read the catechism and commit it to memory, and to read the miracles and parables of Christ, together

with a little arithmetic and geography. They are also taught to knit, to make bobbin and braid, and to sew.

District of Burdwan.

There are three English schools in this district, one at Japat in the Culna thana, the second in the town of Burdwan, both under Missionary control; and the third also in the town of Burdwan but of native origin and under native management. The Missionaries of the Church Society, the Revd. Messrs. Alexander and Weitbrecht respectively, established and superintend the two former, and the Raja of Burdwan established and supports the latter.

Each of the Missionary schools has one teacher, one a Musalman and the other an East Indian. The school of the Raja of Burdwan has two teachers, one a brahman and the other a kayastha. The following are the monthly salaries of the teachers:

East Indian, ...	Rs. 80	Kayastha,..	Rs. 14
Musalman, ...	„ 20	Brahman,..	„ 12

At Japat the place of Christian worship is used as a school-room; and the Missionary school at Burdwan has a very handsome school-room built at a cost of 2,500 Rupees contributed by the Raja of Burdwan and other benevolent persons. The Raja's own school is conducted in one of the buildings attached to his residence in the town.

The number of scholars in the three schools is 120. Of these, two in the Japat school are children of native Christian parents. Six are Musalmans of whom one is in the Japat school and five are in the Missionary school at Burdwan. All the scholars in the Raja's school are Hindus; and the number of Hindus in the three schools is one hundred and twelve whose subdivisions are as follows:

Brahman, ...	53	Chhatri, ...	3	Mali,..	1
Kayastha, ...	36	Swarnakar,..	2	Kamar, ...	1
Vaishnava, ...	5	Bhatta, ...	1	Kaivarta, ...	1
Kshatriya, ...	3	Tamli,..	1	Yugi,..	1
Vaidya, ...	3			Bagdhi, ...	1

In respect of caste, there is no distinction between the scholars of the Raja's school and of those of the Missionary schools. The average

age of entering school or beginning to learn English was 12.5 years, the average age when the schools were visited was 15.5 years, and the average of the ages at which it was considered probable the scholars would leave school was 21.4 years.

The scholars in all the three schools are taught gratuitously. All the Raja's scholars are furnished with paper, pens, and ink, free of charge; and eleven of them receive food for four years. They supply themselves with books.

The instruction given in the two Missionary schools will be seen from the following details. The lowest class or youngest boys of the Burdwan school con the English spelling-book; the scholars of the next grade add the English Reader without giving the meaning; the next give the meaning both of the Spelling-book and Reader; the fourth grade read the New Testament, learn Murray's abridged grammar know something of the maps of Asia, Europe, and Africa, and of the use of the terrestrial globe, work sums in simple multiplication, and translate easy sentences from Bengali into English; the fifth grade add to the preceding some acquaintance with syntactical parsing and with the outlines of ancient history; and the highest class still further read the history of England, study the definitons, axioms, and a few of the propositions of the first book of Euclid, work sums in compound addition, and translate rather more difficult sentences from Bengali into English.

The books used in the Raja's school are Murray's Spelling Book and abridged grammar, the English Reader, the Universal Letter-writer, and Dyche's Guide to the English tongue. The teachers, never having enjoyed the advantages of competent instruction, possess a mere smattering of the language and can of course communicate only what they know.

Under the superintendence of the Rev. Mr. Linke a school for orphan boys has recently been formed on the Church Mission premises at Burdwan. They are to be taught English as well as Bengali, but they were acquainted with Bengali only at the time the school was visited, and they have therefore been enumerated in the account already given of the Bengali schools of the district in page 30. They are twelve in number and are the children of native christian parents. In addition to instruction in letters and religion, they are also taught some of the

mechanical arts as weaving, tailoring, and carpentry. The school is entirely supported by the subscriptions of benevolent persons in Burdwan.

There are four girls' schools in the district, of which one, situated at Japat in the Culna thana and superintended by the Rev. Mr. Alexander, is supported by the Ladies' Society of Calcutta; a second, situated in the town of Burdwan and superintended by the Rev. Mr. Linke, is supported by the same Society; a third, situated on the Mission premises in the neighbourhood of Burdwan, is supported and superintended by the Rev. Mr. Weitbrecht; and a fourth, is situated in the neighbourhood of Cutwa in the thana of that name and superintended by the Rev. William Carey of the Baptist Missionary Society, is supported by the Calcutta Baptist Society for Promoting Native Female Education. In all these cases the wives of the Missionaries co-operate in the superintendence.

Besides the above-mentioned gratuitous superintendence there are thirteen paid teachers employed in these four schools; and of that number eight teachers are attached to the Japat school alone, two to the Cutwa school, two to the Burdwan school, and one to Mr. Weitbrecht's school. Six of the teachers are native christians and seven are Hindus. Of the native christian teachers four are males and two females. The following are the castes of the Hindu teachers:

Rajbansi, ...	2	Kshatriya, ...	1
Brahman, ...	1	Chhatri, ...	1
Kayastha, ...	1	Vaishnava, ...	1

The teachers are paid by monthly salaries:

Six of the teachers paid by the Ladies' Society receive	Rs.	5	each,	Rs. 30 0 0
Four receive....	,,	4	,,	16 0 0
One teacher receives from Mr. Weitbrecht, ...				8 0 0
Two teachers paid by the Baptist Society receive, ..	Rs.	12-8	each,	25 0 0

The average is Rs. 6-12-3 to each teacher.

The average age of all the teachers is 26.7 years. The age of one of the female native christian teachers is 16, and of the other 18 years.

The number of girls taught in the four schools is 175. Their average age when they entered school was 6.5 years: their average age at the time when the schools were visited was 9.1 years; and the average age at which they intended or were expected to leave school was 14.9 years.

Of the total number of scholars one is a Musulman girl; thirty-six are the daughters of native christian parents or orphans rescued from starvation and supported by the Missionaries; and one hundred and thirty-eight are the daughters of Hindu parents. The Hindus are thus subdivided according to their castes:

Bagdhi,	58	Vaishnava,	6
Muchi,	18	Tanti,	6
Bauri,	17	Chandal,	2
Dom,	17	Kurmi,	1
Hari,	12	Băiti,	1

A sum of Rs. 1-8 per month is allowed by the Ladies' Society for refreshments to the children. Three female messengers are employed to bring the children to school and to conduct them home. If one messenger brings ten scholars every day for a month, she gets two rupees; and more or less in proportion to the number. It is not necessary that the same scholars should always be brought by the same messenger: the number only is regarded.

The only language taught in the girls' schools is Bengali. The books read are chiefly religious and the instruction Christian. They are also taught needle-work. The following is the distribution of the scholars into four grades of Bengali instruction:

(a)	Girls who read only,	112
(b)	,, who write on the ground,	2
(c)	,, ,, on the palm-leaf,	57
(d)	,, ,, on the plantain leaf,	4

The only other institution in this district to be noticed is an infants' school situated on the Church Mission premises in the neighbourhood of Burdwan. The children are about 15 in number of both sexes, partly native christian children, and partly orphans. They are under the care of Miss Jones, lately arrived from England and well acquainted with the

modes of infant instruction in use there. The ear is chiefly taught and the exercises are pronounced in recitative.

District of South Behar.

In this district there is only one institution to be noticed under the present section. At Sahebgunge, the chief town of the district, a school in which English, Persian, and Arabic are taught has been established by Raja Mitrajit Singh of Tikari and is superintended by his son Mirza Bahadur Khan. Two Maulavis and one English teacher are employed, and as they discharge their respective duties without any connection or communication with each other, I have preferred considering them as at the head of three separate institutions. The Raja has granted the use of a garden-house for the purposes of the school, but one of the Maulavis causes his pupils, six in number, to attend him at his own dwelling-house, and the other meets his, five in number, in one of the apartments of the garden-house. These two schools have already been enumerated amongst the Persian and Arabic schools in Section IX.

The only other branch of the institution is the English school which assembles in the principal apartment of the garden-house and is conducted by Mr. Francis, an East Indian, who receives a salary of 40 rupees per month. The number of scholars is 23, of whom one is a Christian, three are Musalmans, and nineteen are Hindus. The following are the castes of the Hindus:

Kayastha, ...	10	Rajput, ...	2
Brahman,..	3	Sadgop, ...	1
Vaidya, ...	2	Mali, ...	1

Of these nineteen Hindu scholars, ten are natives of Bengal.

The average age of all the scholars at the time they entered school was 13.5 years; at the time the school was examined 14.7 years; and the probable age at which they would leave school, 22 years.

The books read consist of the usual routine, viz. Murray's Spelling Book and abridged grammar, the English Reader, and Clift's Geography, with a little ciphering.

The expense of the institution, including the English, Persian, and Arabic branches, is limited by the Raja to 200 rupees per month, of which 40 are paid to the English teacher, 60 to one of the Maulavis, and 30 to the other; 14 Rs. are paid to the pupils of one of the Maulavis and 22 Rs. to those of the other; and the remaining sum provides for the miscellaneous expenses incurred in common on account of the two Madrassas and the English school.

District of Tirhoot.

Of the classes of institutions considered under the present Section there is not a single example to be found in this district. As far as I could learn there is not a single institution of European origin, nor one of Native origin established for the acquirement and communication of European learning.

SECTION XII.—*General Remarks on the State of Instruction in the Schools mentioned in the preceding Section.*

The preceding Section contains all the information I have been able to collect in the districts visited respecting those institutions in which English is taught or which have been established for the instruction of orphans, girls, and infants; and the following remarks are suggested by the statements it contains and by the facts which have come under my observation.

First: It is impossible for me fully to express the confirmed conviction I have acquired of the utter impracticability of the views of those, if there are any such, who think that the English language should be the sole or chief medium of conveying knowledge to the natives. Let any one conceiving the desirableness of such a plan abandon in imagination at least the metropolis of the province or the chief town of the district in which he may happen to be living, and with English society let him abandon for a while his English predilections and open his mind to the impressions which fact and observation may produce. Let him traverse a pergunnah, a thana, a district, from north to south, from east to west, and in all directions. Let him note how village appears after village, before and behind, to the right hand and to the left, in endless suc-

cession; how numerous and yet how scattered the population; how uniform the poverty and the ignorance; and let him recollect that this process must be carried on until he has brought within the view of his eye or of his mind about ninety or a hundred millions of people diffused over a surface estimated to be equal in extent to the whole of Europe. It is difficult to believe that it should have been proposed to communicate to this mass of human beings through the medium of a foreign tongue all the knowledge that is necessary for their higher civilisation, their intellectual improvement, their moral guidance, and their physical comfort; but since much has been said and written and done which would seem to bear this interpretation, and since it is a question which involving the happiness and advancement of millions will not admit of compromise, I deem it my duty to state in the plainest and most direct terms that my conviction of the utter impracticability of such a design has strengthened with my increased opportunities of observation and judgment.

Second: Although the English language cannot become the universal instrument, European knowledge must be the chief matter, of instruction; and the circumstances in which the country is placed point out the English language, not as the exclusive, but as one of the most obvious, means of communicating that instruction. I have therefore watched with much interest and promoted by any suggestions I could offer every desire and endeavour on the part of natives to acquire a knowledge of our language. In the districts I have visited, the desire cannot be said to be general only because it is vain to desire that which is plainly unattainable; but it has been found to exist in instances and in situations where its existence is very encouraging. I have met with a learned Hindu and a learned Musalman in different districts, each in the private retirement of his native village attempting by painful and unassisted industry to elaborate some acquaintance with our language and eagerly grasping at the slightest temporary aid that was afforded. Nor is it only in individual cases that this anxiety is displayed. The school at Raipur in the Beerbhoom district was established and continues to be supported through the desire of a wealthy native landholder to give an English education to his children. The Raja of Burdwan's school is the more remarkable because it is established in Burdwan where another English school exists which, although under Missionary direction, has been liberally patronized by the Raja, and in which the scholars receive superior instruction to that which is given by the Raja's teachers. The support he has bestowed on the Missionary

English school may be attributed to European influence or to a desire to conciliate the favor of the European rulers of the country; but the establishment of a separate school in his own house and at his own sole expense can be ascribed only to his opinion of the importance of a knowledge of English to his dependents and a desire to aid them in its acquisition. The English branch of the institution at Sahebgunge supported by Raja Mitrajit Singh and superintended by his son, does not appear to have been of native origin; and generally speaking the desire to know English is found in fewer instances in the Behar than in the Bengal districts. In both it is chiefly learned and wealthy men that have sought it for themselves or their children; and with a view to purposes of practical utility, it is to those classes in the present condition of native society that it is most suitable.

Third: The instruction given in these English schools is very elementary and even that is sometimes crude and imperfect. The teachers are in some instances Missionaries who have only an hour or two to bestow every day or even every second or third day; and in other instances the teachers are themselves very insufficiently instructed; while in those cases in which a rather higher grade of qualification is possessed, the local superintendence is not vigilant, the attendance of the scholars is desultory and irregular, and the instruction is thus generally kept low and rudimental. Conducted as these schools are, all that can be generally expected from them is that they should send forth tolerable readers of printed English books and tolerable copyists of English manuscripts, but without the power of speaking and writing the English language correctly, and without either the will or the power, after leaving school, to prosecute the study of the language so as to acquire and cherish a taste for its literature. In some instances the scholars at the close of the course of the English instruction through which they pass will have some acquaintance with the first rules of arithmetic and with some of the principal facts in geography, history, and the system of the world, but without understanding much, if any thing, of the principles on which these branches of knowledge depend. This account will be understood as strictly applying only to those schools that have been enumerated in the preceding Section, without pronouncing on the character of other schools of the same class in other districts.

Fourth: The orphan schools at Berhampore and Burdwan belong to a class of institutions which deserves special notice and encouragement, not merely because such institutions supply the immediate wants

of destitute orphans, which alone constitutes a strong claim, provided the means employed are not allowed to weaken existing domestic ties; but also because the object is to train them to the arts and habits of industry by which they may in after-life earn their own bread. In other schools a knowledge of books, of the words and phrases which books contain, and of the ideas, which the understanding of children can apprehend or their memory retain, is taught: in these industrial institutions, some kind of art or trade is also taught, the physical powers are developed, enjoyment and profit are connected in the mind with labour as effect with cause, and thus both the capacity and the disposition are created that will prevent the youth so instructed from becoming a burden either to himself or to others and that will make him an industrious and useful member of society. I am not aware of the existence of other institutions of the same kind in other parts of the country, and the two I have mentioned are still in their infancy. The increase of their number with a view to the improvement of the condition and habits of the lower classes of the people, is eminently deserving of consideration.

Fifth: The importance of the object contemplated by the establishment of native female schools and the benevolence of those who have established them cannot be questioned, but some doubt may be entertained of the adaptation of the means to the end. The native prejudice against female instruction, although not insuperable, is strong; and the prejudice against the object should not be increased by the nature of the means employed to effect it. Now it appears nearly certain that, independent of the prejudice against the object, native parents of respectable rank must be unwilling to allow their daughters, contrary to the customs of native society, to leave their own homes and their own neighbourhoods and proceed to a distance, greater or less in different cases, to receive instruction; and this unwillingness cannot be lessened if it should appear that they will be placed in frequent and unavoidable communication with teachers and sircars of the male sex and of youthful age and in some instances with the corrupt and vicious of their own sex. To re-assure the minds of native parents, native matrons are employed as messengers and protectors to conduct the girls to and from school; but it is evident that this does not inspire confidence, for, with scarcely any exception, it is only children of the very poorest and lowest castes that attend the girls' schools, and their attendance is avowedly purchased. The backwardness of native parents of good caste may be

further explained by the fact that the girls' schools are under the sole direction of Missionaries; and the case of the Beerbhoom school shows that to combine the special object of conversion with the general object of female instruction, must be fatal to the latter without accomplishing the former purpose. These remarks must be understood as strictly limited to the schools I have specifically described, and as inapplicable even amongst them to those in which the scholars, as in the case of female orphans, are under the constant, direct, and immediate superintendence of their Missionary instructors. In such cases the object and the means are equally deserving of unqualified approval; but it must be obvious that female instruction can never in this way become general.

Sixth: In some districts there are no schools of European origin; and in those districts in which there are such institutions, they owe their establishment principally to the exertions of Christian Missionaries. Tirhoot, for instance, is not only one of the most ancient seats of Hindu learning, but at the present day it is still more distinguished as a locality where European settlers are more numerous and wealthy than in most other districts; and yet there the ignorance and degradation of the people are most profound, unrelieved by a single European institution formed to enlighten their minds or improve their condition. In South Behar there is, with scarcely an exception, a similar absence of European institutions, but it differs from Tirhoot in not having, as far as I am aware, a single European resident who is not a public functionary. In Moorshedabad, in Beerbhoom, and in Burdwan there are European residents, unofficial as well as official, and there are also institutions of European origin for the benefit of the natives, but those institutions have been projected and formed and are still maintained, often indeed with the aid of funds from other benevolent persons, but primarily and chiefly by the endeavours and labours of Missionaries who thus mainly contribute to redeem the European character from the charge that might otherwise seem to attach to it, of unalloyed selfishness. The spirit of the Government has descended to each of us individually. Government has seemed to exist for the purpose chiefly of collecting a revenue: no object is so prominent or is so energetically pursued. Every Englishman lives and toils to amass a fortune: no passion is so strong or so pervading. The people in the mean time whose labour gives revenue to the state and wealth to the individual are degraded by ignorance and poverty, and the obligation to instruct and elevate them is sometimes wholly denied and in all cases is feebly felt and acknowledged. Even Missionaries who

enjoying only a humble subsistence would seem to be less liable to the imputation of an exclusive regard to self-interest, do not receive credit with the natives for the sacrifices they make, for they are known to be the paid agents of religious associations and to have proselytism chiefly in view. Government alone can act on those enlarged and comprehensive views which will conciliate the prejudices and awaken and engage the sympathies of all classes in favor of the great and important object of public instruction.

Section XIII.—*Population.*

The preceding Sections contain the substance of the information collected respecting the state of school-instruction; and the state of domestic and adult instruction remains to be shown. A census of the population within the limits to which this part of the inquiry was confined was found an indispensable preliminary and the results of the census will therefore in the first place be given.

City of Moorshedabad.

In the nineteen thanas included within the city jurisdiction there are 372 mahallas and villages. The mahallas are the streets, quarters, or wards of the city properly so called. The villages contain the scattered agricultural population.

The number of families is 34,754, averaging 93.4 families to each mahalla or village. The number of Hindu families is 24,094, of Musalman families 10,647, and of native christian families 13.

The number of persons is 124,804, of whom 84,050 are Hindus, 40,709 are Musalmans, and 45 are native christians; averaging 3.591 persons to each of the total number of families, 3.488 to each Hindu family, 3,823 to each Musalman family, and 3.461 to each native christian family. The proportion of Hindus to Musalmans and Christians is as 100 to 48.4. In the enumeration both of families and persons, the native soldiers cantoned at Berhampore, and Europeans whether public functionaries civil and military or private individuals, have been omitted.

The number of males of all ages is 62,519, and of females of all ages 62,285, giving a proportion of 100 males to 99.6 females. In the enumeration of males, sixty-three eunuchs, stated to be of Abyssinian birth and belonging to the household of the Nawab of Moorshedabad, have been included

The number of males above fourteen years of age is 46,670, and of females of the same age 51,148, giving a proportion of 100 males to 109.5 females above fourteen years.

The number of males between fourteen and five years of age is 9,539, and of females of the same age 5,553, giving a proportion of 100 males to 58.2 females between fourteen and five.

The number of males below five years of age is 6,310, and of females of the same age 5,584, giving a proportion of 100 males to 88.4 females below five.

The number of persons, male and female, above fourteen years of age, is 97,818, and the number of persons, male and female, below five, is 11,894, amounting together to 109,712; the number of persons, male and female, between fourteen and five years of age, is 15,092; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 13.7.

District of Moorshedabad.

Of the eighteen Mofussil thanas of this district the one selected for investigation was the Daulatbazar thana which was found to contain 183 towns and villages.

The number of families is 12,832, averaging 70.1 families to each town or village. The number of Hindu families is 7,058, and of Musalman families 5,774.

The number of persons is 62,037, of whom 33,199 are Hindus, and 28,838 are Musalmans, averaging 4.834 persons to each of the total number of families, 4.703 to each Hindu family, and 4.994 to each Musalman family. The proportion of Hindus to Musalmans is as 100 to 86.8.

The number of males of all ages is 31,560, and of females of all ages 30,477, giving a proportion of 100 males to 96.5 females.

The number of males above fourteen years of age is 20,222, and of females of the same age 22,615, giving a proportion of 100 males to 111.3 females above fourteen years.

The number of males between fourteen and five years of age is 6,801, and of females of the same age 3,627, giving a proportion of 100 males to 53.3 females between fourteen and five.

The number of males below five years of age is 4,537, and of females of the same age 4,235, giving a proportion of 100 males to 93.3 females below five.

The number of persons, male and female, above fourteen years of age, is 42,837, and the number of persons, male and female, below five is 8,772, amounting together to 51,609; the number of persons, male and female, between fourteen and five years of age, is 10,428; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 20.2.

District of Beerbhoom.

Of the seventeen thanas of this district the one selected for special investigation was the Nanglia thana which was found to contain 267 villages.

The number of families is 9,117, averaging 37.1 families to each village. The number of Hindu families is 7,597, of Musalmán families 612, of Santhal families 786, and of Dhangar families 122.

The number of persons is 46,416, of whom 38,489 are Hindus, 2,977 are Musalmans, 4,261 are Santhals, and 689 are Dhangars, averaging 5.091 persons to each of the total number of families, 5.066 to each Hindu family, 4.864 to each Musalman family, 5.421 to each Santhal family, and 5.647 to each Dhangar family. The proportion of Hindus to the aggregate of Musalmans, Santhals, and Dhangars is as 100 to 20.5.

The number of males of all ages is 23,496, and of females of all ages 22,920, giving a proportion of 100 males to 97.5 females.

The number of males above fourteen years of age is 14,414, and of females of the same age 15,996, giving a proportion of 100 males to 110.9 females above fourteen.

The number of males between fourteen and five years of age is 5,487, and of females of the same age 3,442, giving a proportion of 100 males to 62.7 females between fourteen and five.

The number of males below five is 3,595, and of females of the same age 3,482, giving a proportion of 100 males to 96.8 females below five.

The number of persons, male and female, above fourteen years of age, is 30,410, and the number of persons, male and female, below five years of age, is 7,077, amounting together to 37,487; the number of persons, male and female, between fourteen and five years of age, is 8,929; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 23.8.

District of Burdwan.

Of the thirteen thanas of this district the one selected for special investigation was the Culna thana which was found to contain 288 towns and villages.

The number of families is 23,346, averaging 81.06 families to each town or village. The number of Hindu families is 19,047, of Musalman families 4,287, and of native christian families 12.

The number of persons is 116,425, of whom 93,923 are Hindus, 22,459 are Musalmans, and 43 are native christians, averaging 4.986 persons to each of the total number of families, 4.935 to each Hindu family, 5.238 to each Musalman family, and 3.583 to each native christian family. The proportion of Hindus to the aggregate of Musalmans and native christians is as 100 to 23.9.

The number of males of all ages is 59,844, and of females of all ages 56,581, giving a proportion of 100 males to 94.5 females.

The number of males above fourteen years of age is 38,974, and of females of the same age 42, 071, giving a proportion of 100 males to 107.9 females above fourteen.

The number of males between fourteen and five years of age is 11,334, and of females of the same age 6,842, giving a proportion of 100 males to 60.3 females between fourteen and five.

The number of males below five years of age is 9,536, and of females of the same age 7,668, giving a proportion of 100 males to 80.4 females below five.

The number of persons, male and female, above fourteen years of age is 81,045, and the number of persons, male and female, below five, is 17,204, amounting together to 98,249; the number of persons, male and female, between fourteen and five, is 18,176; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 18.4.

District of South Behar.

Of the nine thanas of this district the one selected for special investigation was the Jehanabad thana which was found to contain 803 towns and villages.

The number of families is 14,953, averaging 18.6 families to each town or village. The number of Hindu families is 12,549, and of Musalman families 2,404.

The number of persons is 81,480, of whom 69,515 are Hindus, and 11,965 are Musalmans, averaging 5.462 persons to each of the total number of families, 5.539 to each Hindu family, and 4.977 to each Musalman family. The proportion of Hindus to Musalmans is as 100 to 17.2.

The number of males of all ages is 44,386, and of females of all ages 37,094, giving a proportion of 100 males to 83.5 females.

The number of males above fourteen years of age is 29,936, and of females of the same age 27,637, giving a proportion of 100 males to 92.3 females above fourteen.

The number of males between fourteen and five years of age is 9,781 and of females of the same age 5,814, giving a proportion of 100 males to 59.4 females between fourteen and five.

109993

The number of males below five years of age is 4,669, and of females of the same age 3,643, giving a proportion of 100 males to 78.02 females below five.

The number of persons, male and female, above fourteen years of age, is 57,573, and the number of persons, male and female, below five is 8,312, amounting together to 65,885; the number of persons, male and female, between fourteen and five years of age is 15,595; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 23.6.

District of Tirhoot.

Of the sixteen thanas of this district the one selected for special investigation was the Bhawara thana which was found to contain 402 villages.

The number of families is 13,143, averaging 32.6 families to each village. The number of Hindu families is 11,946, and of Musalman families 1,197.

The number of persons is 65,812, of whom 59,836 are Hindus and 5,976 are Musalmans, averaging 5.007 persons to each of the total number of families, 5.008 to each Hindu family, and 4.992 to each Musalman family. The proportion of Hindus to Musalmans is as 100 to 9.9

The number of males of all ages is 35,961, and the number of females of all ages is 29,851, giving a proportion of 100 males to 83 females.

The number of males above fourteen years of age is 23,224, and the number of females of the same age is 21,192, giving a proportion of 100 males to 91.2 females above fourteen.

The number of males between fourteen and five years of age is 8,368, and the number of females of the same age is 5,041, giving a proportion of 100 males to 60.2 females between fourteen and five.

The number of males below five years of age is 4,369, and the number of females of the same age is 3,618, giving a proportion of 100 males to 82.8 females below five.

The number of persons, male and female, above fourteen years of age, is 44,416, and the number of persons, male and female, below five, is 7,987, amounting together to 52,403; the number of persons, male and female, between fourteen and five is 13,409; and the proportion of the population above fourteen and below five to the population between fourteen and five is as 100 to 25.5.

Section XIV.—*General Remarks on the Population Returns.*

First: The number of villages mentioned is the number of actual settlements of people or assemblages of houses inhabited by families at a greater or less distance from similar settlements or assemblages; and it is different from the number of *mauzas* or villages recorded in the Magistrate and Collector's office as belonging to the respective thanas. It is probable that the latter were all originally inhabited villages, but through various causes some of them have ceased to be so, while in other instances the number of inhabited villages has increased without any increase in the official enumeration. The difference therefore between that enumeration and the ascertained number of inhabited villages occurs in the way both of excess and defect, as will appear from the following comparison:

Thanas.	*Number of villages recorded in the Magistrate and Collector's Office.*	*Ascertained number of inhabited villages.*
Daulatbazar,.....	203	183
Nanglia,.....	224	267
Culna,.....	328	288
Jehanabad,.....	859	803
Bhawara,.....	340	402

The ascertained number of inhabited villages in thana Nanglia and Bhawara is greater, and in thanas Daulatbazar, Culna, and Jehanabad less, than the official number of villages. The excess in the two former may be attributed to the extension of cultivation in the Beerbhoom and Tirhoot districts leading to the gradual formation of new villages. The causes of deficiency in the three latter, I had not the means of satisfactorily investigating, but I have met with individual instances of the abandonment of villages which were popularly ascribed to pestilence, with others caused by the encroachments of the neighbouring river, with others that were attributed to disagreement with European settlers, and

with others that were alleged to have arisen from the quarrels of adjoining zemindars leading to excessive exactions from the cultivators.

Second: The average number of families in each village is an evidence and measure of a comparatively dense or sparse population. The following are the results in the different thanas:

Daulatbazar,	70.1
Nanglia,	37.1
Culna,	81.06
Jehanabad,	18.6
Bhawara,	32.6

The extremes are Culna and Jehanabad, the former a populous thana of a very populous district, and the latter a thana of a district not remarkable for the scantiness, but for the dispersion, of its population. Intermediate degrees of social aggregation are found in the other three thanas. Compared with the other Bengal districts Beerbhoom is thinly peopled, but it will be observed that the average number of families in each village in thanah Nanglia of that district, although the lowest of the Bengal averages, is greater than the highest of the Behar averages, tending to show the comparative sparseness of the population throughout Behar. The cause of this and of other effects will probably be found in the extreme subdivision of landed property in that province; but whatever the cause, the fact is necessary to be known in framing suitable measures for the promotion of general instruction.

Third: For the purpose of comparison I subjoin in one view the number of persons in each family, taking the different classes of the population collectively and separately:

	Average number of persons in each family.	*Average number of persons in each Hindu family.*	*Average number of persons in each Musalman family.*	*Average number of persons in each Santhal family.*	*Average number of persons in each Dhangar family.*	*Average number of persons in each native Christian family.*
City of Moorshedabad,	3.591	3.488	3.823	—	—	3.461
Thana Daulatbazar, ..	4.834	4.703	4.994	—	—	—
Thana Nanglia, ...	5.091	5.066	4.864	5.421	5.647	—
Thana Culna, ...	4.986	4.931	5.238	—	—	3.583
Thana Jehanabad, ...	5.462	5.539	4.977	—	—	—
Thana Bhawara, ...	5.007	5.008	4.992	—	—	—

The average number of persons in each family in the city of Moorshedabad is less than the corresponding results in the Mofussil thanas of the respective districts, and one cause of this will be found in the fact that the number of traders, shopkeepers, and day-labourers who resort to Moorshedabad from the surrounding or more distant districts without their families is great. There are also three classes of women who have no families and who are found in considerable numbers within the limits of the city jurisdiction, viz. public women; aged women who reside on the banks of the Bhagarathi on account of the holiness which its waters confer; and widows. The number of widows is alleged to be greater in the city than in the country, in consequence of the greater prevalence of epidemic diseases which are believed by the natives to be more fatal to the male than to the female sex. All these causes, affecting both the male and female population, combine to increase the number of families consisting of one or two individuals and consequently to lessen the general average of persons in each family in the city. The five Mofussil thanas differ very little from each other, the lowest average being less than a quarter of a unit below, and the highest less than a half above five persons in each family which may therefore be deemed the mean rate. The difference between the Hindu and Musalman averages is small and is sometimes in favour of the Hindu and sometimes of the Mohammadan division of the population. The difference is greatest in the Jehanabad thana where it is more than half a unit in favour of the Hindus. The Santhal and Dhangar averages in the Beerbhoom district are high compared with the Hindu and Musalman averages of the same district, which may be accounted for by the more peaceable habits of the former classes and the stronger disposition of relations to live together. The number of native christian families is so small that no conclusion can be founded on the results exhibited.

Fourth: The proportion of Hindus to Musalmans and others in the different localities is subjoined.

In the city of Moorshedabad there are	100	Hindus	to 48.4	Musalmans, &c.
In thana Daulutbazar,	,,	,,	to 86.8	,,
In thana Nanglia,	,,	,,	to 20.5	,,
In thana Culna,	,,	,,	to 23.9	,,
In thana Jehanabad,	,,	,,	to 17.2	,,
In thana Bhawara,	,,	,,	to 9.9	,,

These proportions must be considered as strictly limited to the localities mentioned, without extending them to the districts to which the respec-

tive thanas belong, because the proportions differ not only in different districts, but in different thanas of the same district. The variety of results shows the necessity of a more complete and general census; and the only positive conclusion possessing any value is that which respects the city of Moorshedabad because it embraces an entire and separate jurisdiction. Within that jurisdiction the proportion is as two Hindus to nearly one Musalman, while in the Daulutbazar thana of the Moorshedabad district the proportion of Musalmans is greater.

Fifth: The following are the proportions of males to females in the different localities

	Proportion of males of all ages to females of all ages is as 100 *to*	*Proportion of males above* 14 *to females of the same age is as* 100 *to*	*Proportion of males between* 14 *&* 5 *to females of the same age is as* 100 *to*	*Proportion of males below* 5 *to females of the same age is as* 100 *to*
City of Moorshedabad,..	99.6	109.5	58.2	88.4
Thana Daulutbazar, ...	96.5	111.3	53.3	93.3
Thana Nanglia, ...	97.5	110.9	62.7	96.8
Thana Culna.....	94.5	107.9	60.3	80.4
Thana Jehanabad, ...	83.5	92.3	59.4	78.02
Thana Bhawara,.....	83.0	91.2	60.2	82.8

The first remark which occurs here respects the obvious difference in the first and second columns between the proportions of the Bengal and those of the Behar thanas. I am wholly unable to offer any explanation of the difference. The second remark is the great excess of males between 14 and 5 above females of the same age both in the Bengal and Behar districts, as exhibited in the third column. This may with some probability be accounted for by supposing that from doubt or suspicion of the object of the inquiry, the number of females of that age was often purposely diminished either by actual suppression or by transfer to the preceding column which in the Bengal districts especially contains an excessive proportion of females above 14. I am not however perfectly satisfied with this explanation, for the uniformity of the effect in all the districts as well as in the city of Moorshedabad seems to require a cause of more uniform operation than mere doubt or suspicion.

Sixth: The proportion of the numbers above 14 and below 5, i. e. of those who have not yet attained the age of school instruction and who

have passed beyond it, to the number between 14 and 5, i. e. of those who are of the teachable age, is subjoined:

In the city of Moorshedabad there are	100	above 14 and below 5	to 13.7	between 14 and 5.
In thana Daulatbazar,	,,	,,	to 20.2	,,
In thana Nanglia,	,,	,,	to 23.8	,,
In thana Culna,	,,	,,	to 18.4	,,
In thana Jehanabad,	,,	,,	to 23.6	,,
In thana Bhawara,	,,	,,	to 25.5	,,

If we could be sure of an approximation to truth in these results the advantage of it would be that we should possess the means of comparing the ascertained amount of instruction with the ascertained number of those who are of an age to receive it; and of proportioning the supply to the wants of society without allowing excess in one place or deficiency in another.

Seventh: I have not attempted to estimate the number of inhabitants to the square mile, because I had not the means of ascertaining the superficial extent of the localities in which a census of the population was taken.

Section XV.—*Domestic Instruction.*

The subject of domestic instruction was noticed in the Second Report p. 32—35 to which reference should be made.

City of Moorshedabad.—The number of families in which domestic instruction is given is 216 of which 147 are Hindu and 68 are Musalman families. The number of children receiving domestic instruction is 300 of whom 195 are Hindu and 105 are Musalman children.

Thana Daulatbazar.—The number of families in which domestic instruction is given is 254 of which 201 are Hindu and 53 are Musalman families. The number of children receiving domestic instruction is 326 of whom 265 are Hindu and 61 are Musalman children.

Thana Nanglia.—The number of families in which domestic instruction is given is 207 of which 197 are Hindu and 10 are Musalman families. The number of children receiving domestic instruction is 285 of whom 267 are Hindu and 18 are Musalman children.

Thana Culna.—The number of families in which domestic instruction is given is 475 of which 414 are Hindu and 61 are Musalman families The number of children receiving domestic instruction is 676 of whom 595 are Hindu and 81 are Musalman children.

Thana Jehanabad.—The number of families in which domestic instruction is given is 360 of which 295 are Hindu and 65 are Musalman families. The number of children receiving domestic instruction is 539 of whom 435 are Hindu and 104 are Musalman children.

Thana Bhawara.—The number of families in which domestic instruction is given is 235 of which 223 are Hindu and 12 are Musalman families. The number of children receiving domestic instruction is 288 of whom 275 are Hindu and 13 are Musalman children.

SECTION XV.—*General Remarks on the State of Domestic Instruction, including a View of the Amount and Proportion of Instruction amongst the entire juvenile Population of the teachable Age.*

First: When I was in the Rajshahi district I ascertained the number of families only in which domestic instruction was given to the children, without noting the number of children in each such family. In the localities subsequently visited this omission, it will have been seen from the preceding Section, was supplied, and the average number of children receiving domestic instruction in each family is subjoined:

City of Moorshedabad, ...	1.388
Thana Daulatbazar, ...	1.279
Thana Nanglia, ...	1.375
Thana Culna,..	1.423
Thana Jehanabad, ...	1.219
Thana Bhawara, ...	1.225

I estimated the Rajshahi average at 1½ which is in excess of all these averages subsequently ascertained, from which it may be inferred that the number of children receiving domestic instruction in that district was probably over-estimated.

Second: The limited extent of domestic instruction will appear from a comparison of the number of families Hindu and Musalman, in which it is, with the number in which it is not, given:

	Hindu families.			*Musalman families.*		
	Total number.	*Giving domestic instruction.*	*Not giving domestic instruction.*	*Total number.*	*Giving domestic instruction.*	*Not giving domestic instruction.*
City of Moorshedabad,..	24,094	147	23,947	10,647	69	10,578
Thana Daulatbazar, ...	7,058	201	6,857	5,774	53	5,721
Thana Nanglia,.....	7,597	197	7,400	612	10	602
Thana Culna, ...	19,047	414	18,633	4,287	61	4,226
Thana Jehanabad, ...	12,549	295	12,254	2,404	65	2,339
Thana Bhawara, ...	11,946	223	11,723	1,197	12	1,185

Third: A comparison of the number of children receiving domestic instruction with the number capable from age of receiving it will furnish still more precise *data:*

	Total number of children between 14 and 5 years of age, i. e. capable of receiving domestic instruction.	*Number of children receiving domestic instruction.*	*Number of children not receiving domestic instruction.*
City of Moorshedabad,..	15,092	300	14,792
Thana Daulatbazar, ...	10,428	326	10,102
Thana Nanglia, ...	8,929	285	8,644
Thana Culna, ...	18,176	676	17,500
Thana Jehanabad, ...	15,595	539	15,056
Thana Bhawara, ...	13,409	288	13,121

Fourth: One other step is necessary to arrive at a definite conclusion respecting the number and proportion of the instructed and uninstructed juvenile population, viz. by adding together the number of children receiving domestic and school instruction, and deducting the aggregate from the total number of children of the teachable age. The number of children given below as receiving school instruction include those who in the City of Moorshedabad and in the thanas specially mentioned receive instruction whether in Bengali, Hindi, Persian, English, orphans', or girls' schools, and exclude the students in Sanscrit and Arabic schools as being generally above 14 years of age and belonging

to the adult population. The students of the Nizamut College in the City of Moorshedabad are also considered as belonging to the adult population:

	Total number of children between 14 and 5 years of age.	Number of children receiving school instruction.	Number of children receiving domestic instruction.	Total number of children receiving domestic and school instruction.	Children receiving neither domestic nor school instruction.	Proportion of children capable of receiving to children actually receiving instruction is as 100 to.
City of Moorshedabad,	15,092	959	300	1,259	13,833	8.3
Thana Daulatbazar,....	10,428	305	326	631	9,797	6.05
Thana Nanglia, ...	8,929	439	285	724	8,205	8.1
Thana Culna, ...	18,176	2,243	676	2,919	15,257	16.05
Thana Jehanabad, ...	15,595	366	539	905	14,690	5.8
Thana Bhawara, ...	13,409	60	288	348	13,061	2.5

The last column of the preceding table expresses, as far as mere number and proportion can express, the sum and substance of this Report. It shows that in the Culna thana of the Burdwan district where the amount of instruction is greater than in any other of the localities mentioned, of every 100 children of the teachable age 16 only receive any kind or degree of instruction, while the remaining 84 are destitute of all kinds and all degrees of it; and that in the Bhawara thana of the Tirhoot district where the amount of instruction is less than in any other of the localities mentioned, of every 100 children of the teachable age $2\frac{1}{2}$ only receive any kind or degree of instruction, while the remaining $97\frac{1}{2}$ are destitute of all kinds and all degrees of it. The intermediate proportions are those of thana Jehanabad in South Behar and thana Daulatbazar in the Moorshedabad district where there are about 6 children in every 100 who receive some instruction leaving 94 wholly uninstructed; and those of thana Nanglia in the Beerbhoom district and the city of Moorshedabad in which there are about 8 children in every 100 who receive some instruction leaving 92 wholly uninstructed. While ignorance is so extensive, can it be a matter of wonder that poverty is extreme, that industry languishes, that crime prevails, and that in the adoption of measures of public policy, however salutary and ameliorating their tendency, Government cannot reckon with confidence on the moral support of an intelligent and instructed community? Is

it possible that a benevolent, a wise, a just Government can allow this state of things any longer to continue?

Fifth: It has been already shown that the schools for girls are exclusively of European origin; and I made it an object to ascertain in those localities in which a census of the population was taken whether the absence of public means of native origin for the instruction of girls was to any extent compensated by domestic instruction. The result is that in thanas Nanglia, Culna, Jehanabad, and Bhawara domestic instruction was not in any one instance shared by the girls of those families in which the boys enjoyed its benefits, and that in the city of Moorshedabad and in thana Daulatbazar of the Moorshedabad district I found only five and those Musalman families, in which the daughters received some instruction at home. In one of these instances a girl about seven years of age was taught by a Kath Molla the formal reading of the Koran; in another instance two girls, about eight and ten years of age, were taught Persian by their father, a Pathan, whose object in instructing his daughters was stated to be to procure a respectable alliance for them; and in the three remaining families four girls were taught mere reading and writing. This is another feature in the degraded condition of native society. The whole of the juvenile female population, with exceptions so few that they can scarcely be estimated, are growing up without a single ray of instruction to dawn upon their minds.

Sixth: In the account given of school-instruction it has been shown with considerable minuteness to what classes of society, in respect of religion and caste, the children belong; but in the account of domestic instruction the only distinction drawn is between Hindus and Musalmans. The following are the results at one view:

	Families.			*Children.*		
	Hindu.	*Musalman.*	*Total.*	*Hindu.*	*Musalman.*	*Total.*
City of Moorshedabad,	147	69	216	195	105	300
Thana Daulatbazar,....	201	53	254	265	61	326
Thana Nanglia, ...	197	10	207	267	18	285
Thana Culna, ...	414	61	475	595	81	676
Thana Jehanabad, ...	295	65	360	435	104	539
Thana Bhawara, ...	223	12	235	275	13	288

The account given in the Second Report of the classes of Hindu society to which those families belong that give domestic instruction to the children is I believe in general correct, viz. zamindars and talukdars, shopkeepers and traders, gomashtas and mandals, pandits and priests; but I have been led to conclude that the pandits or learned brahmans constitute a much larger proportion than any other class and probably than all the other classes put together. Few of them send their children to Bengali or Hindi schools where accounts are the chief subject of instruction. Most content themselves with giving their children a knowledge of mere reading and writing at home which is the sole qualification to enable them to begin the study of Sanscrit.

Seventh: With regard to the subject matter of domestic instruction, the mere reading and writing of the vernacular language is all that is taught in the families of brahman pandits, but in other Hindu families I have found Persian taught. Thus in three families belonging to one village I found three boys who had completed their Bengali education, receiving under the domestic roof instruction in Persian. In another village, of five children who were receiving domestic instruction one was learning Persian and four Bengali. Again, seven boys in one village who were receiving domestic instruction were the sons of Kath Mollas and were merely taught the formal reading of the Koran; while four Musalman children in another village were taught Bengali reading and writing. There can be no doubt that the instruction given at home is in general more crude and imperfect, more interrupted and desultory, than that which is obtained in the common schools.

Section XVII.—*Adult Instruction.*

The state of school-instruction and of domestic instruction shows the nature and amount of the means employed to instruct the juvenile population. The state of adult instruction will contribute to show the effect which is produced by these means on the general condition of society. The general condition of society in respect of instruction may be estimated by the kinds and degrees of instruction existing in society and by the number of persons possessing each kind and degree. The following results have been obtained in attempting to form this estimate.

City of Moorshedabad.

In this city the number of adults who have received a learned education and are engaged in the business of teaching is 33, of whom 24 are Hindus and 9 are Musalmans.

The number of adults who have received a learned education and who are not engaged in the business of teaching is 75, of whom 58 are Hindus and 17 are Musalmans.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 60; of whom 42 are Hindu teachers of Bengali and Hindi schools, 2 are Hindu teachers of English in the Nizamut College, 15 are Musalman teachers of Persian schools, and 1 is a Musalman teacher of a Bengali school.

The number of adults who have neither received a learned education nor are engaged in the business of teaching, but who possess attainments superior to a mere knowledge of reading and writing is 4767, of whom 4079 are Hindus and 688 are Musalmans. Of the Hindus, 3082, in addition to a knowledge of reading and writing, are acquainted with Bengali accounts, 592 with Hindi accounts, 342 with Bengali accounts and Persian, 55 with Bengali accounts and English, and 8 with Bengali accounts, Persian, and English. Of the Musalmans, 192, in addition to a knowledge of reading and writing, are acquainted with Bengali accounts, 88 with Persian, 399 with Bengali accounts and Persian, and 9 with Bengali accounts, Persian, and English.

There are 5 native christians who, besides a colloquial knowledge of the native vernacular languages, have some knowledge of English reading, writing, and accounts.

The number of adults who can merely read and write is 1700, of whom 1555 are Hindus and 145 are Musalmans. One of the Hindus is a woman.

The number of adults who can merely decipher writing or sign their names is 715, of whom 660 are Hindus including two women, 53 are Musalmans including three women, and two are native christian women.

District of Moorshedabad.

In thana Daulatbazar of this district there are no adults who have received a learned education and are engaged in the business of teaching,

The number of adults who have received a learned education and who are not engaged in the business of teaching is 13 who are all Hindus.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 25, of whom 23 are Hindu teachers of Bengali schools and 2 are Musalman teachers of Persian schools.

The number of adults who have neither received a learned education nor are engaged in the business of teaching, but who possess attainments superior to a mere knowledge of reading and writing is 555, of whom 501 are Hindus and 54 are Musalmans.

The number of adults who can merely read and write is 614, of whom 553 are Hindus including one woman, and 61 are Musalmans.

The number of adults who can merely decipher writing or sign their names is 565, of whom 474 are Hindus and 91 are Musalmans.

District of Beerbhoom.

In thana Nanglia of this district the number of adults who have received a learned education and are engaged in the business of teaching is 2 who are Hindus.

The number of adults who have received a learned education and are not engaged in the business of teaching is 12 who are all Hindus.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 34, of whom 30 are Hindu teachers of Bengali schools, 1 a Hindu teacher of a Persian school, and 3 are Musalman teachers of Persian schools.

The number of adults who have neither received a learned education nor are engaged in the business of teaching but who possess attainments superior to a mere knowledge of reading and writing is 352, of whom 335 are Hindus and 17 are Musalmans.

The number of adults who can merely read and write is 593, of whom 586 are Hindus and 7 are Musalmans.

The number of adults who can merely decipher writing or sign their names is 620, of whom 601 are Hindus and 19 are Musalmans.

District of Burdwan.

In thana Culna of this district the number of adults who have received a learned education and are engaged in the business of teaching is 38, of whom 37 are Hindus and 1 is a Musalman.

The number of adults who have received a learned education and who are not engaged in the business of teaching is 99, of whom 80 are Hindus and 19 are Musalmans.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 93; of whom 82 are Hindu teachers of seventy-two Bengali schools, seventy-one for boys and one for girls; 9 are Musalman teachers of six Persian, two Bengali, and one English school; and two are native christian female teachers of a girls' school.

The number of adults who have neither received a learned education nor are engaged in the business of teaching, but who possess attainments superior to a mere knowledge of reading and writing are 2424, of whom 2271 are Hindus and 153 Musalmans.

The number of adults who can merely read and write is 2304, of whom 2115 are Hindus and 189 are Musalmans.

The number of adults who can merely decipher writing or sign their names is 2350, of whom 2100 are Hindus and 244 Musalmans.

District of South Behar.

In thana Jehanabad of this district the number of adults who have received a learned education and are engaged in the business of teaching is 6, of whom 1 is a Hindu and 5 are Musalmans.

The number of adults who have received a learned education and who are not engaged in the business of teaching is 19, of whom 9 are Hindus and 10 are Musalmans.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 53, of whom 26 are Hindu teachers of Nagri schools and 27 are Musalman teachers of Persian schools.

The number of adults who have neither received a learned education nor are engaged in the business of teaching, but who possess attainments superior to a mere knowledge of reading and writing is 992, of whom 727 are Hindus and 265 are Musalmans. Of the Hindus, 503, in addition to a knowledge of reading and writing, are acquainted with Hindi accounts, and 224 with Hindi accounts and Persian. Of the Musalmans, 2, in addition to a knowledge of reading and writing, are acquainted with Hindi accounts, and 263 with Hindi accounts and Persian.

The number of adults who can merely read and write is 761, of whom 644 are Hindus and 117 Musalmans.

The number of adults who can merely decipher writing or sign their names is 1004, of whom 927 are Hindus and 77 are Musalmans.

District of Tirhoot.

In thana Bhawara of this district the number of adults who have received a learned education and are engaged in the business of teaching is 7 who are Hindus.

The number of adults who have received a learned education and who are not engaged in the business of teaching is 27 who are Hindus.

The number of adults who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing is 6, of whom 5 are Hindus and 1 is a Musalman.

The number of adults who have neither received a learned education nor are engaged in the business of teaching, but who possess attainments

superior to a mere knowledge of reading and writing is 425, of whom 409 are Hindus and 16 Musalmans. Of the Hindus 375, in addition to a knowledge of reading and writing, are acquainted with Hindi accounts, and 34 with Hindi accounts and Persian. Of the Musalmans, 2 in addition to a knowledge of reading and writing are acquainted with Hindi accounts, and 14 with Hindi accounts and Persian.

The number of adults who can merely read and write is 303, of whom 302 are Hindus and 1 is a Musalman.

The number of adults who can merely decipher writing or sign their names is 265, of whom 262 are Hindus and 3 are Musalmans.

SECTION XVIII.—*General Remarks on the State of Adult Instruction.*

First: The proportion of the instructed to the uninstructed juvenile population has been shown, and it now remains to deduce from the preceding details the proportion of the instructed to the uninstructed adult population:

	Total adult population.	*Instructed adult population.*	*Uninstructed adult population.*	*Proportion of total adult population to instructed adult population is as* 100 *to*
City of Moorshedabad, ..	97,818	7355	90,463	7.5
Thana Daulatbazar, ...	42,837	1772	41,065	4.1
Thana Nanglia, ...	30,410	1613	28,797	5.3
Thana Culna, ...	81,045	7308	73,737	9.01
Thana Jehanabad, ...	57,573	2835	54,738	4 9
Thana Bhawara, ...	44,416	1033	43,383	2.3

The total adult population is the population, male and female, above 14 years of age, including the students both of Hindu and Mohammadan schools of learning as being generally above that age; and the instructed adult population is the total number of those who were ascertained to possess any kind or degree of instruction from the lowest grade to the highest attainments of learning. The result is a natural consequence of

the degree of instruction found to exist amongst the juvenile population and is confirmatory of the proportions given in p. 110. The Culna thana of the Burdwan district in which the highest proportion of juvenile instruction was found is that also in which the highest proportion of adult instruction is found, viz. about 9 in every 100, leaving 91 of the adult population wholly uninstructed. The Bhawara thana of the Tirhoot district in which the lowest proportion of juvenile instruction was found is that also in which the lowest proportion of adult instruction is found, viz. 2 and three-tenths in every 100, leaving 97 and seven-tenths of the adult population wholly uninstructed. The intermediate proportions have also a correspondence, thana Jehanabad having a proportion of less than 5 and thana Daulatbazar a proportion of more than 4 in every 100 possessing some kind and degree of instruction, leaving about 95 in the former and 96 in the latter wholly uninstructed; while thana Nanglia has a proportion of 5 and three-tenths and the city of Moorshedabad a proportion of 7½ in every 100 possessing some instruction, leaving 94 and seven-tenths in the former and 92½ in the latter wholly uninstructed. Thus in the comparison of one locality with another the state of adult instruction is found to rise and fall with the state of juvenile instruction, and although this is what might have been anticipated on the most obvious grounds, yet the actual correspondence deserves to be distinctly indicated for the sake of the confirmation which it gives to the general accuracy of the numerous details and calculations by which the conclusion has been established.

Although this correspondence is shown to exist so that in comparing one locality with another the proportion of adult instruction rises or falls with the proportion of juvenile instruction, yet the proportions are by no means identical. Not only are the proportions not identical, but in comparing the proportion of juvenile instruction in one locality with the proportion of adult instruction in the same locality, the former is found to be uniformly higher. Still further, the excess in the proportion of juvenile instruction above that of adult instruction is found much higher in the Bengal than in the Behar thanas. These results are explained and confirmed by the conclusion at which we arrived on independent grounds in the early part of this Report, viz. that within a comparatively recent period certain classes of the native population hitherto excluded by usage from vernacular instruction have begun to aspire to its advantages and that this hitherto unobserved movement in native society has taken place to a greater extent in Bengal than in

Behar. Such a movement must apparently have the effect which has been found actually to exist, that of increasing the proportion of juvenile instruction as compared with that of adult instruction and of increasing it in a higher ratio in Bengal than in Behar. The increase is not so great in the city of Moorshedabad as in the Bengal Mofussil thanas.

Second: In speaking of the total amount of adult instruction, very different kinds and degrees of instruction are included under that general term. The attainments of those, both Hindus and Musalmans, who have received a learned education and who are engaged in the business of teaching, have been already described, and the character of the learned who do not teach does not materially differ except that in general their acquirements are inferior and their poverty greater. They are most frequently engaged in the duties of the priesthood, but I met with two police Daroghas, one of whom had some pretensions to Hindu and the other to Mohammadan learning. The degree of instruction possessed by those who have not received a learned education and who are engaged in the business of teaching with attainments superior to a mere knowledge of reading and writing will be estimated from the account that has been given of the Bengali, Hindi, and Persian schools which they conduct. The next class composed of those who have neither received a learned education nor are engaged in the business of teaching but who possess attainments superior to a mere knowledge of reading and writing, includes various degrees of instruction, but it was not easy to discriminate between them and no attempt to do so was made in the districts of Moorshedabad, Beerbhoom, and Burdwan. In the city of Moorshedabad and in the districts of South Behar and Tirhoot such an attempt was made, and the result appears in the account given of the state of adult instruction in that city and in the Jehanabad and Bhawara thanas of those districts. That result is that beyond mere reading and writing, the instruction of the middle classes of native society extends first and principally to Bengali or Hindi accounts, next and to a much less extent to the Persian language, and lastly in a very limited degree to the English language. I met with only one person belonging to this class who devoted any portion of his attention to the cultivation of literature. His name is Kaliprasad Mukhopadhyaya, the sherishtadar of the magistrate of Beerbhoom. He is the author of a work in Bengali called *Rasik Ranjan* describing the loves and adventures of Jaya and Jayanti. It is part in prose and part in verse and contains

about 380 pages. A copy is in my possession. The two remaining classes are sufficiently described by the designations already given to them as those who can merely read and write, and those who can merely decipher writing or sign their names. Nine women are found to belong to these two classes in the city of Moorshedabad and in thana Daulutbazar of the Moorshedabad district. In all the other localities of which a census was taken no adult females were found to possess even the lowest grade of instruction.

Third: A knowledge of the number of instructed adults and of the nature and extent of the instruction they possess furnishes the means of estimating the amount of instrumentality existing in native society which in a greater or less measure may be made available for the improvement und extension of popular education. The following table has been constructed with a view to such an estimate:

	Number of unlearned teachers with attainments superior to a mere knowledge of reading and writing.	*Number of scholars taught by the aforesaid teachers.*	*Average number of scholars taught by each of the aforesaid teachers.*	*Number of unlearned persons not teachers with attainments superior to a mere knowledge of reading and writing.*	*Number of children receiving neither domestic nor school instruction, being of the teachable age.*	*Average number of children receiving neither domestic nor school instruction to each of the aforesaid unlearned persons not teachers.*
City of Moorshedabad,	60	959	15.9	4,767	13,833	2.9
Thana Daulatbazar,....	25	305	12.2	555	9,797	17.6
Thana Nanglia, ...	34	439	12.9	352	8,205	23.3
Thana Culna, ...	93	2,243	24.1	2,424	15,257	6.2
Thana Jehanabad, ...	53	366	6.9	992	14,690	14.8
Thana Bhawara, ...	6	60	10.	4,25	13,061	30.7

The first column exhibits the number of Bengali or Hindi and Persian teachers in the localities where a census of the population was taken; the second, the number of their scholars; and the third, the average number of scholars to each teacher. From these, it appears that the existing bodies of teachers in those localities are not sufficiently employed and that the same number of teachers could instruct a much larger number of scholars. The highest average number of scholars to one teacher is

in the Culna thana of the Burdwan district, and if the other averages were raised only as high, a large addition would be made to the instructed children of the teachable age without any other instrumentality than that which is now engaged in the business of teaching.

The fourth column contains the number of those adults who have neither received a learned education nor are engaged in the business of teaching but who possess attainments superior to a mere knowledge of reading and writing, constituting the most cultivated portion of the middle class of native society from which instruments must chiefly be drawn for the improvement of that class and of the classes below it. The fifth column exhibits from the table contained in page 110 the number of children of the teachable age, *i. e.* between 14 and 5 years, who receive neither domestic nor school instruction, constituting the class which needs the instruction that the preceding class is qualified to bestow. The sixth column shows the average number of children of the teachable age without instruction to each of the instructed adults capable of but not actually engaged in teaching, shewing that if the whole number of uninstructed children were distributed among the instructed adults for the purpose of being taught, the number of the latter, particularly in the city of Moorshedabad and in the Culna thana of the Burdwan district, would be far more than sufficient to teach them all. This is on the supposition that the entire number of instructed adults could be spared from the other purposes of civil life to be employed solely in the business of teaching, but this supposition is as unnecessary as it is inadmissible, since especially in the two localities mentioned it is obvious that there would be a large surplus of instrumentality for the object required. The only locality of those enumerated in which there would apparently be no such surplus is the Bhawara thana of the Tirhoot district where the number of instructed adults would, in the present state of things, even if they did nothing else, be barely sufficient to teach the children who are destitute of instruction.

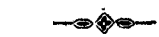
According to these views the teachers of common schools and those who in native society possess analogous qualifications are the classes from which instruments must chiefly be drawn to promote general education, but these classes in their present state must not be deemed to represent the permanent amount of intellectual and moral instrumentality. For, first, the influences now acting upon native society have a tendency to raise the qualifications of those two classes. The very lowest and

most degraded and hitherto wholly uninstructed classes have begun, as has been shown, to move upward into the class receiving the instruction of common schools. This will have the double effect of stimulating the class immediately above them to rise still higher in the scale of acquirement, and with the increased demand for instruction of increasing the emoluments of teachers, and thereby inducing more competent persons to engage in the business of teaching. Even therefore if the number of teachers and taught, instructed and uninstructed, should maintain the same proportions, still there will be an increased amount of moral means in the higher range of qualifications which those classes are now acquiring.

But, second, by the very supposition, the same influences that are carrying the instructed classes forward in the race of improvement will also increase the number of the individuals composing them and their proportion to the uninstructed classes. This conclusion does not rest upon questionable grounds. It has been shown that the proportion of juvenile instruction is uniformly higher and in some of the localities much higher than the proportion of adult instruction and it follows that when the present generation of learners shall become of mature age, the proportion of adult instruction will be found much higher and consequently the amount of moral instrumentality existing in society greater than it now is. Every individual who passes from the class of the uninstructed to that of the instructed both lessens the proportion of the former and increases that of the latter—both lessens the number to be instructed and increases the number of those who may be employed for the instruction of that lesser number. And the probabilities are great that a large number both of those who belong to the instructed class and of those who pass from the inferior to the higher grades of instruction would with very little encouragement be induced to engage in the instruction of others, for in proceeding from one district or from one part of a district to another, next to the general poverty and ignorance, few facts strike the mind more forcibly than the number of those who with attainments superior to a mere knowledge of reading and writing, are in search of employment and without any regular means of subsistence.

Again, third, it is not only from below, from the uninstructed classes or from those who possess at present the inferior grades of instruction, but from above also, from the classes of the learned, that additional instru-

ments will be obtained for the extension of popular education. There can be no doubt that the habits and prejudices of the learned, make them, if not hostile, certainly indifferent in most instances, to the spread of education among the body of the people, but with gentle and prudent handling those habits and prejudices may be easily modified. I have met with individuals among the learned who from benevolent motives appeared anxious to do every thing in their power to promote the instruction of their countrymen, and with numerous individuals who evidently wanted no other motive than their own interest to make them willing agents in the same undertaking. These individuals were found in that class of the learned which is engaged in the business of teaching; and those of the learned who do not teach are in general so poor that I can have little doubt most of them would readily co-operate in any measure in which their assistance should be made advantageous to themselves. We have no right to expect that men in the gripe of poverty will appreciate the advantages to society and to government which dictate to us the duty of promoting general education. They must perceive and feel that their own individual interests are promoted, and then their aid will not be withheld.



SECTION XIX.—*The State of Crime viewed in Connection with the State of Instruction.*

The state of crime viewed in connection with the state of instruction is a subject of great interest but it is one on which all the means necessary to form a sound judgment have not yet been obtained. The records of crime have not been framed with a view to derive from them *data* to determine the effects of instruction, and what I attempt under this head is rather to point to the importance of this branch of the inquiry than to found conclusions on the facts which I have collected, although at the same time it will be seen that the conclusions which those facts suggest and support are not unimportant. I have been favoured with permission to examine the half yearly returns made to Government in the Judicial Department relating to crime in the localities of which an educational survey has been made, and from that source I subjoin the following abstract statement of crimes ascertained by the police officers or otherwise to have been committed within the city and district of Moorshedabad, and the districts of Beerbhoom, Burdwan,

South Behar, and Tirhoot in the six years beginning with 1829 and ending with 1834:

		City and district of Moorshedabad.	District of Beerbhoom.	District of Burdwan.	District of South Behar.	District of Tirhoot.
Dacoity or Gang Robbery not on the highway,	with murder,	12	8	4	2	—
	with torture,	1	1	2	5	—
	with wounding,	40	15	9	9	2
	unattended with aggravated circumstances,	95	74	24	17	—
	attempting to commit,	40	10	10	1	—
	on the river,	2	—	—	—	—
Highway Robbery,	with murder,	—	3	—	10	3
	with wounding,	—	1	1	7	9
	attempting to commit,	—	—	—	—	—
	exceeding 50 rupees,	—	2	1	4	—
	exceeding 10 rupees,	1	3	—	12	2
	under 10 rupees,	—	2	—	11	2
Burglary,	with murder,	1	—	—	2	3
	with wounding,	—	3	2	8	6
	exceeding 50 rupees,	83	78	43	143	250
	exceeding 10 rupees,	97	181	54	329	425
	under 10 rupees,	135	276	51	1211	1186
	without theft or attempting to commit,	151	119	80	502	2526
	with theft, value unknown,	—	—	—	—	102
Cattle Stealing,	with murder,	—	—	—	—	—
	with wounding,	—	1	—	1	1
	exceeding 50 rupees,	4	7	2	33	30
	exceeding 10 rupees,	20	67	16	513	488
	under 10 rupees,	39	140	30	438	501
	value unknown and precluded from investigation under Reg. II. of 1832,	—	—	—	—	18
Theft,	with murder including the murder of children,	—	6	5	5	3
	with wounding,	—	—	2	6	13
	exceeding 50 rupees,	80	42	27	159	162
	exceeding 10 rupees,	110	132	57	356	430
	under 10 rupees,	32	102	88	431	1326
	value unknown and precluded from investigation under Reg. II. of 1832,	—	—	—	—	262
Affrays,	with loss of life,	3	4	1	16	16
	with wounding, or violent beating,	5	5	1	56	22
	simple,	4	11	1	34	56

	City and District of Moorshedabad.	District of Beerbhoom	District of Burdwan.	District of South Behar.	District of Tirhoot.
Child stealing,	—	3	—	—	—
Wilful murder,	37	24	23	43	21
Homicide,	3	9	9	19	33
Assaults,	51	127	3	13	217
Wounding,	—	—	—	—	17
Arson with affray,	—	—	—	—	1
Arson without affray,	5	3	1	7	9
Receiving stolen goods,	2	2	1	9	1
Kidnapping,	—	—	—	—	1
Rape,	—	3	—	3	1
Adultery,	—	—	—	1	4
Perjury,	4	2	3	17	11
Forgery,	1	2	—	13	6
Embezzlement,	—	—	—	—	3
Extortion,	—	—	—	2	1
Bribery,	—	—	—	—	1
Miscellaneous,	93	694	28	214	675

The official returns are made twice every year, embracing the periods from January to June and from July to December and the above table is merely an abstract of the returns for the six years 1829-34. I at first intended to include a period of ten years in the table, but I found on examination that the returns for the two years preceding 1829 were imperfect and those for the two years following 1834 were framed on a different model, both circumstances preventing that strict comparison which I was desirous of making, and I therefore limited my attention to the six years for which the returns were complete and nearly uniform.

The relation of crime and instruction to each other may be ascertained by classifying all persons convicted of the same crime according to the kind and amount of instruction they have received. The returns of crime would thus exhibit whether the criminals were entirely destitute of instruction; whether they could barely decipher writing or sign their names; whether they could merely read and write; whether they possessed attainments superior to mere reading and writing, including moral as well as intellectual instruction; whether they had received a learned education; and in each case whether it was a first or a second conviction; and what was the age and sex of the convict. It is only such returns that can enable us to judge satisfactorily of the effect of the different kinds and degrees of instruction upon the increase,

diminution, or modification of crime, and of the consequent obligation on this ground imposed on the governing authority in a State to give to its subjects any particular kind or degree of instruction or to withhold it altogether. Such returns are received by the Government of France from its judicial officers and it is worthy of the consideration of the British Indian Government whether with the above object the returns of crime in this country should be made to include the information which I have indicated.

In the absence of this detailed information we must look at crime and criminals collectively; not at the amount and degree of restraining influences imposed by education on the individual, but at the number of criminals in the mass and the different kinds of crime of which they have been convicted as compared with the amount or proportion of instruction previously ascertained to exist in society within the same local limits. The preceding abstract statement of crimes committed in five different districts during a period of six years affords the means of making this comparison which is attempted in the following table:

	Population.	*Proportion of population above 14 to population below 14.*	*Estimated population above 14.*	*Aggregate number of crimes in 1829-34.*	*Centesimal proportion of crime to population above 14.*	*Centesimal proportion of instruction to population above 14.*
City and District of Moorshedabad, ...	969,447	65 to 35	630,141	1160	.184	5.8
District of Beerbhoom,	1,267,067	48 to 52	608,191	2162	.355	5.3
District of Burdwan, ..	1,187,580	57 to 43	676,920	579	.085	9.01
District of South Behar,	1,340,610	59 to 41	790,959	4662	.589	4.9
District of Tirhoot, ..	1,697,700	52 to 48	882,804	8836	1.0009	2.3

The statement of the population of the four last mentioned districts is derived from Mr. Shakespear's Police Report of 1824 to which I have had an opportunity of referring in the Judicial Department, and that of the city and district of Moorshedabad is the result of a census made by Mr. Hathorn in 1829. The proportion of the population above 14 years of age to the population below that age has been calculated from the population returns contained in Section XIII of this Report, and the estimate of the population above 14 is founded on the proportion ascertained by actual census to prevail in one entire thana of

each district, and now assumed to prevail in all the thanas of the same district for the purpose of obtaining an approximation to the total adult population. It was necessary to obtain this approximation, first, because the aggregate number of crimes can be correctly compared, not with the total population of the district, but with the population which by reason of age may be assumed to be capable of committing crime; and, second, because the proportion of instruction possessed by the population above 14 can be correctly compared only with the proportion of crime committed by the population of the same age. The conclusion to which this comparison or rather contrast conducts is most curious and interesting and is the more so to me because it is wholly unexpected. It will be seen from the table that in the district of Burdwan where the proportion of instruction is highest, there the proportion of crime is lowest; and in the district of Tirhoot where the proportion of instruction is lowest there the proportion of crime is highest. The intermediate proportions have the same correspondence. In South Behar where instruction is double in amount of what it is in Tirhoot, crime is only one-half of what it is in the same district. In Beerbhoom the proportion of instruction is a little higher than in South Behar and the proportion of crime a little lower; and in the city and district of Moorshedabad where instruction rises still a little higher, there crime falls to a still lower proportion. I have said that this conclusion was unexpected, for although I had no doubt of the general salutary effect of education, yet I saw little in the native institutions and in the systems of native instruction from which to infer that they exercised a very decided moral influence on the community, and I therefore did not anticipate that the state of education would have any observable or striking relation to the state of crime. It is impossible however to resist the conclusion from the preceding data that the relation is most intimate, and that even the native systems of instruction, however crude, imperfect, and desultory, most materially contribute to diminish the number of offences against the laws and to maintain the peace and good order of society.

If we pass from the consideration of crime in the aggregate to the particular crimes enumerated in the table at p. 124 and 125, other inferences will be suggested illustrating the relation of instruction to crime, although the conclusions to be drawn are not very definite in consequence of the form in which the returns have been made, crimes against the person and crimes against property not being in all cases distinguished. Taking however the returns as they stand, we find that in Tirhoot

where instruction is lowest dacoity or gang robbery was almost wholly unknown during the six years in question, and that it prevailed in an increasing degree in South Behar, Burdwan, Beerbhoom, and Moorshedabad in the order in which those districts are now mentioned. Thus, therefore, the description of crime ordinarily attended with the greatest violence to the person, is apparently neither promoted by ignorance nor checked by education. Highway robbery prevailed during the period under consideration more in South Behar than in any of the other districts; but it is when we look at the records of burglary, cattle-stealing, theft, and affrays that we perceive the excess of crime in the less instructed districts of Behar as compared with the better instructed districts of Bengal. Cases of homicide, assault, and wounding, are also much in excess in the Tirhoot district. Forgery deserves special attention. This is a description of crime which with much seeming probability has been usually supposed to be facilitated and increased by education, but we find that in the three Bengal districts during a period of six years there were only three convictions for forgery, while in the two Behar districts during the same period not fewer than nineteen occurred. The comparative prevalence of forgery in the less instructed, and of gang robbery in the more instructed districts shows the necessity of more extended and precise investigation into the connection between instruction and crime.

I have not attempted to show the increase or diminution of crime from year to year in the different localities, because that would have no relation to the state of instruction unless it could also be shewn that education had advanced or retrograded during the same periods and in the same localities, for which no *data* at present exist. The future inquirer into the statistics of education in this country will derive some aid in this branch of his investigation from the results recorded in this Report.

Section XX.—*Concluding Remarks.*

The preceding Sections embrace all the most important information I have collected respecting the state of education, omitting many details which might have embarrassed the attention of the reader and lessened the distinctness of his impressions. For the same reason I abstain at

present from entering on the results of a census of castes and occupations which was included in the census of the population, on the state of native medical practice, on the extent to which the most remarkable diseases prevail, and on the peculiar institutions and practices of the respective districts—all illustrative of the physical, moral, and intellectual condition of the people, but only indirectly connected with the amount and means of general instruction.

The information now placed upon record in this and the preceding Report may be summed up in a very few words. By means of a census of the population, the amount of domestic and adult instruction has been ascertained in the city of Moorshedabad and in one thana or police subdivision of the districts of Rajshahi, Moorshedabad, Beerbhoom, Burdwan, South Behar, and Tirhoot respectively; and by means of an educational survey, the state of school-instruction has been ascertained in the city of Moorshedabad, in one thana or police subdivision of the districts of Rajshahi and Moorshedabad, in the entire districts of Beerbhoom, Burdwan, South Behar, and Tirhoot, and, with the aid of Mr. Malet, in the entire district of Midnapore.

In so extensive a country inhabited by so numerous a population, it would have been impossible without far more ample means than were placed at my command, to extend the inquiry over the whole without exception and to exhaust the subject so as to leave nothing unexamined and unknown. The investigation therefore, with the distinct contemplation of this impossibility, has been conducted on the principle of learning something with precision and certainty; of causing the information thus acquired to embrace such an extent of space, such an amount of population, and such a diversity of conditions and circumstances as would afford the grounds of legitimate inference; and consequently of inferring from the known the unknown, from what is certain that which is doubtful. Accordingly, from the state of domestic and adult instruction ascertained in one large city and in one thana of each district I infer the same or a similar state of domestic and adult instruction in all the thanas of the same districts. The population of which an actual census has been taken to afford the basis of such an inference is 692,270, and the additional population to which the inference is made to extend is 7,332,500, together amounting to 8,124,770. In like manner, from the state of school-instruction ascertained in one large city, in two thanas of two different districts, and in five entire districts, I infer the

same or a similar state of school-instruction in all the remaining districts of Bengal and Behar. The population of which an educational survey has been made to afford the basis of such an inference is 7,789,152, and the estimated additional population to which the inference is made to extend is 27,671,250 together amounting to 35,460,402. There is no reason to suppose that the state of domestic and adult instruction differs materially in the thanas in which that branch of the inquiry was carried on from its state in those to which it was not extended; nor is there any reason to suppose that the state of school-instruction differs materially in the districts in which it was investigated from its state in those which the investigation did not embrace. There is probably no district in Bengal and Behar in which the amount and proportion of juvenile and adult instruction are so high as in Burdwan or so low as in Tirhoot, and we may thus assume without much danger of error that we have ascertained both the highest and the lowest existing standard of instruction in those two provinces. Actually, the state of instruction of nearly eight millions of its subjects is before the Government with a degree of minuteness which, even if it should fatigue, may give some assurance of an approach to accuracy, and exhibiting an amount of ignorance which demands the adoption of practical measures for its diminution. Virtually, the state of instruction of more than thirty-five millions of its subjects is before Government, that portion of the Indian population which has lived longest under British rule, and which should be prepared or preparing to appreciate and enjoy its highest privileges. I trust that the expense which Government has incurred in collecting this information will not be in vain and that the hopes which have grown up in the minds of the people in the progress of the inquiry will not be disappointed.

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